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VOLUME XIII

FOR THE YEAR 1938

PUBLISHED WITH THE AID OF THE GOVERNMENT OF
NETHERLANDS INDIA, THE IMPERIAL GOVERNMENT
OF INDIA, THE GOVERNMENTS OF H. E. H. THE NIZAM
OF HYDERABAD, H. H. THE MAHARAJA OF JAMMU
AND KASHMIR, H. H. THE MAHARAJA GAEKWAR OF
BARODA, H. H. THE MAHARAJA OF MYSORE, H. H. THE
MAHARAJA OF TRAVANCORE, H. H. THE NAWAB OF
BHOPAL, AND H. H. THE MAHARAJA OF COCHIN



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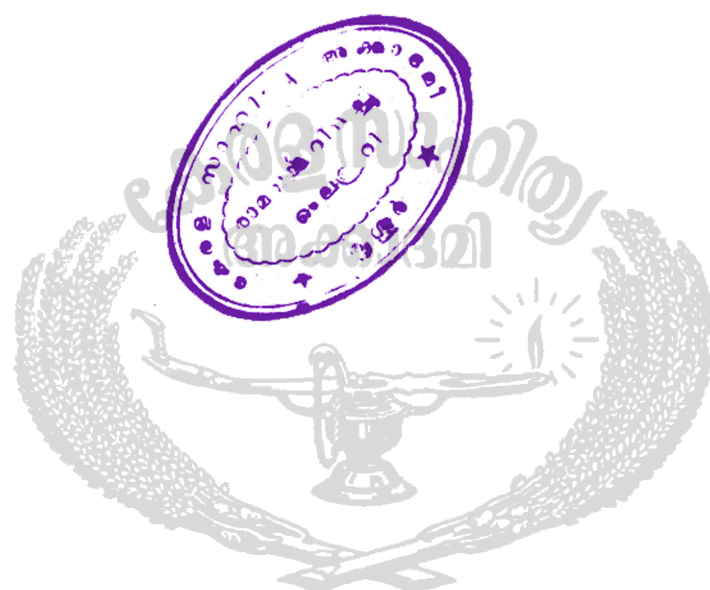
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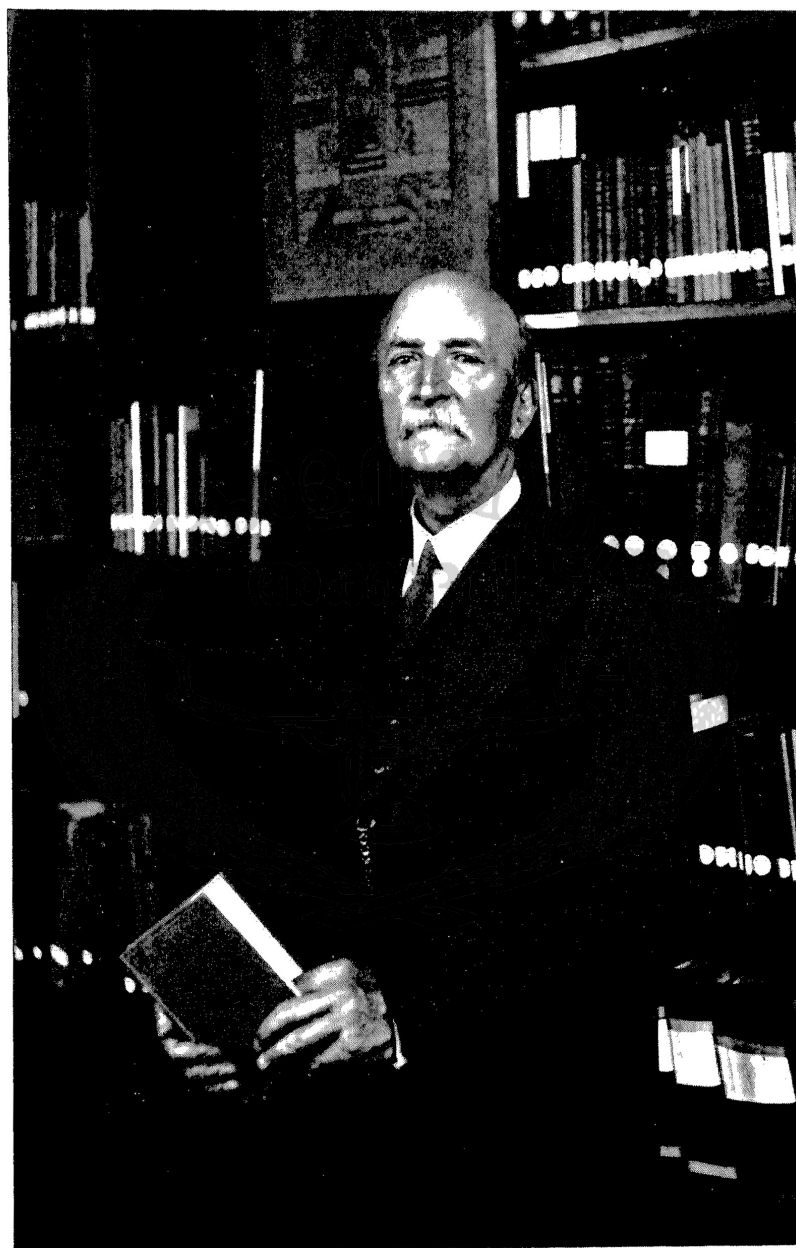
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J Ph Vogel

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NOTICE

The Editorial Board wishes to render this Annual Bibliography as complete as possible, especially with regard to publications appearing in India. Authors are particularly requested to supply the Kern Institute with copies of any articles dealing with Indian archæology and allied subjects so that they may be duly noted in further issues of the Bibliography.

FOREWORD

Our readers will regret to learn that Dr. VOGEL, the founder of the Kern Institute and hitherto Chief-editor of the Annual Bibliography, after having maintained the high scholarly standards of this publication in a stately row of no less than twelve volumes, last year expressed the definite wish to be relieved from the chief-editorship and to shift this task on to the shoulders of his junior colleagues in the board of editors. This decision, naturally, has to be respected, the more so as it is engendered by the wish of Dr. VOGEL, in the coming years, to devote himself entirely to the study of various subjects of his special archæological interest, the results of which may be expected to stimulate antiquarian investigations in no less degree than was done by his eminent work in connection with the Bibliography. Yet the present editors are convinced that all readers of the Annual will only with the greatest reluctance bid farewell to Dr. VOGEL as their faithful guide and that they wish to express their deep gratitude to him, not only for having led them, during twelve years, with never failing sureness, through the ever expanding domains of archæological literature, but also for deeply impressing them with the feeling that all Greater Indian archæologists, whatever their speciality, belong to the same body of workers who by close co-operation and mutual understanding alone may attain fruitful and lasting results.

The present editors fully realize that the continuation of the work of Dr. VOGEL involves a heavy task which could not possibly be performed without the much valued help of the same collaborators who, in previous years, readily have rendered their assistance whenever it was called upon, either by contributing articles and photographs giving an idea of the progress of archæological research in various quarters or by supplying the necessary bibliographical notes. It is highly gratifying that for the present volume also this assistance has been forthcoming from Dr. HIRANANDA SASTRI, Director of Archæology, Baroda State, Dr. S. PARANAVITANA, Assistant to the Archæological Commissioner, Ceylon, Mons. G. CÆDES, Directeur de l'École française d'Extrême-Orient, Dr. W. F. STUTTERHEIM, Director of Archæology, Netherlands India, Sir Richard BURN, Dr. H. G. QUARITCH WALES, and Dr. J. PH. VOGEL. Our sincere thanks are due to these scholars for their valuable contributions to the Introduction. Likewise we are indebted to Dr. Stefan PRZEWORSKI of the University of Warsaw for providing us with the titles of books and articles published in Poland and Russia; to Dr. B. C. LAW in regard to publications in Indian vernaculars; to Mr. N. L. RAO for sending us abstracts of articles and books in South-Indian languages; and to Mr. R. J. FORBES who continued to supply us with data regarding the technical side of archæology.

We much regret to state that for this volume no contribution was received relating

to the work of the Archæological Department in India, so that a serious gap in our survey of antiquarian progress in the main region of Indian culture remains to be filled. We hope to be able to do so in next year's issue.

Information regarding books and articles, published in Japan on Indian archæology, which used to be supplied by Professor FUKUSHIMA, is likewise missing.

The collating and arranging of data of the bibliography proper was mainly accomplished by Dr. A. J. GOEDHEER, Conservator of the Kern Institute, who has earned our thanks for the thorough and painstaking manner in which he fulfilled his task.

We conclude this foreword by expressing the sincere hope that the political circumstances which, at the present moment, impede all communication between the belligerent nations, in future will not endanger the regular appearance and distribution of this Bibliography. For archæology can thrive only in an atmosphere of peace, where no hatred and envy exist between the peoples, but, on the contrary, a strong need is felt to understand and appreciate what each civilization has contributed of its own to the common heritage of mankind.

F. D. K. BOSCH

N. J. KROM

J. H. KRAMERS



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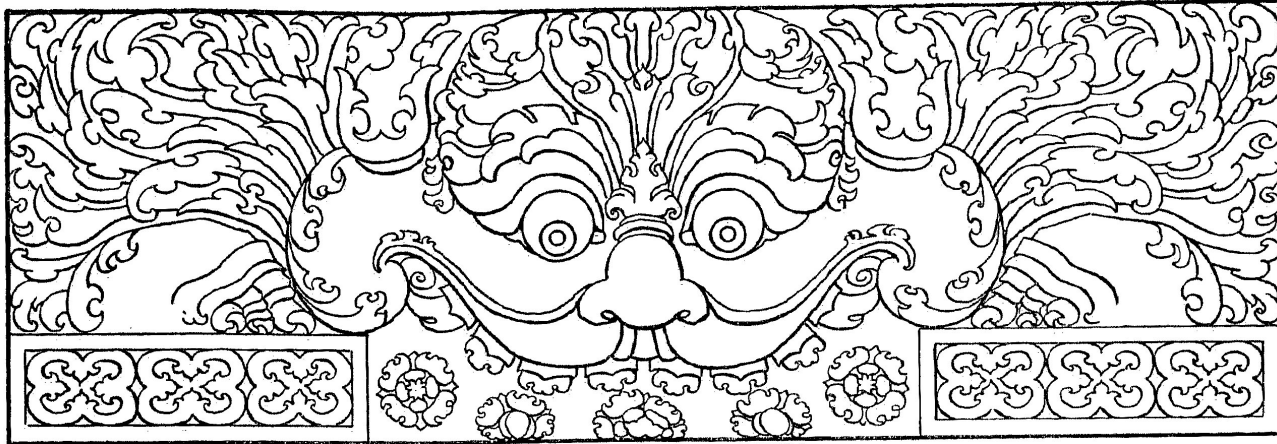
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INTRODUCTION

INDIA

NOTE ON AN IVORY STATUETTE FROM POMPEI

In October 1938 a discovery of unusual interest was made at Pompei by Professor Amadeo MAIURI, Superintendent of the Antiquities of Campania and Director of the National Museum of Pompei and Ercolano. The learned world is greatly indebted to the discoverer for the excellent account of his unique find which he published very soon afterwards¹. With Professor MAIURI's permission, we propose to reproduce here the principal portions of his article in English translation together with some additional observations which the reading of it has suggested.

In the corner of the colonnaded portico of a large private house facing the Via dell'Abbondanza a considerable number of small utensils of bronze, glass and terracotta came to light, including an ivory statuette (height 24 centimeters) in which Professor MAIURI at once recognized a work of Indian art². As this precious object, owing to pressure, had been partly splintered into little fragments, it had first of all to be restored. This task having been accomplished with the utmost care by the expert, Signor Armando MANCINI, it was found that fortunately only a few insignificant portions of the statuette were missing.

It is noteworthy that from the top of the head a circular hole had been drilled through the axis of the ivory figure to a depth at about a level with the loins. This aperture was evidently intended to receive a metal pin which must have supported either some sacred symbol or possibly a mirror or similar object of practical utility. The

¹ Amadeo MAIURI, *Statuetta eburnea di arte indiana a Pompei* (*Le Arti*, Rassegna bimestrale dell'Arte Antica e Moderna a cura della Direzione Generale della Antichità e Belle Arti). Anno I, fasc. II, p. 111—5. Florence [1939].

² See Plate I.

bottom surface of the object is inscribed with a sign Ψ which bears some resemblance to a *trisūla*, but may also represent the Kharoshthī letter *śi*. Professor MAIURI suggests that this syllable might be an abbreviation of the name Śiva, but as the statuette does not represent this deity, he is more inclined to assume that the mysterious mark merely indicates the maker of the object.

The female figure with its full forms and provoking sensuality is a typical product of ancient Indian art: it recalls the well-known Yakshiñi figures of Bharhut, Sanchi and Mathurā. It is shown nude and standing with the legs crossed. The broad, full face with large wide-open eyes, wide, fleshy mouth and round chin above soft, fat throat is turned to the left and has an expression of happy, smiling sensuality and triumphant carnal beauty. It has very full and almost spherical breasts prominent like two enormous acorns, arched flanks, massive and heavy legs, scarcely incised with fat folds at the knees; the foot is firmly fixed in a mortise of the base. The left hand raises, so as to lighten its weight, one of the two heavy ear-pendants, incised with lozenge-shaped ornamentation, which are meant to hang down from the lobes of the ear. The other hand, which is raised and turned behind the neck, is shown in the act of supporting on her back a festoon of the rich necklace.

The statuette displays the most sumptuous and complicated adornment of jewelry which up to the present has been encountered in Indian representations of the female nude. The figure is naked but for a rich girdle from which on both sides the drapery of a shawl (*paridhāna*), perhaps of silk, descends. It is wearing the customary heavy anklets and rows of rings which tightly enclose the ankles and lower legs, and bracelets encasing the arms below the elbow. But the decoration of the head, chest and back, is even more ostentatious and fanciful.

A heavy necklace consisting of a triple string of large pearls hangs down between the breasts and ends below them in a pendant in the form of a lotus-flower. Above the breasts this necklace is relieved by two projecting cylindrical ornaments which are likewise derived from the floral forms of the lotus. The low forehead shows a large, rosette-shaped ornament, perhaps a sacred symbol, between the sleek, parted hair. At the back of the neck an enormous pin issues horizontally, like a large floral horn, from the massive headdress. Finally two long festoons, the one resembling lotus-flowers and the other palm-leaves, after having diadem-like encircled the head of the female, descend over the shoulders down to the waist, forming as it were the twofold border of a sumptuous and richly fringed hood, adorned with a large central rosette and with bundles of lotus-flowers, so as entirely to cover the back of the figure down to the hips and to the flat band of the girdle.

The two female attendants flanking the central personage, so as to produce the aspect of a tricorporal figure, repeat faithfully but in the sharper and more rigid forms of youth its type, features and costume. The artist has very ably flattened and shortened the modelling of these attendants (the side and back views should be observed) in order to reduce them to the mere function of caryatids without concealing or minimizing the massive impression of the body of the central figure. This flattening produces a delicious sensation of primitiveness, which, while weakening and suppressing

the too daring sensuality of the main figure, associates the statuette from Pompei, at least in this particular, with the finest traditions of Oriental ivories belonging to Hittite and Assyro-Babylonian art.

The two attendants are shown in the function of maid-servants: the one holds on the palm of the left hand, which is raised to the height of the shoulder, a high little casket of rectangular form, evidently meant for a box containing cosmetics or toilet utensils. The other, placed symmetrically, supports two large pendants of spiral shape which likewise must belong to the elaborate decoration of the central figure.

As regards the date to be assigned to the statuette, Professor MAIURI remarks that the circumstance of its having been found in the archæological stratum of Pompei fixes the *terminus ad quem* at the year 79 A. D., when the eruption of the Vesuvius took place, which caused the destruction of Pompei and Herculaneum. Less easy is it to establish the *terminus post quem*. Apart from the important finds recently made by the French archæologists in Afghanistan, we possess no Indian ivories of an early date. In India only some specimens of late medieval art are known. For the sake of comparison, we have therefore to resort to architectural and sculptural art. The Italian scholar is of opinion that, on account of its crude realism, the statuette cannot belong to the Śuṅga period but should be attributed to the first decennia of the Kushāṇa period. "In any case", the author observes, "it is formally and stylistically a pure product of Indian art without any Hellenistic influence, wholly foreign, also from a religious point of view, to the Græco-Buddhist art of Gandhāra."

This conclusion, in our opinion, should be accepted with a certain reserve. The Pompei statuette is, indeed, typically Indian and there can be no doubt that it is the work of an Indian *dantaḡhātaka*. But, on the other hand, if we compare it with the earlier images in the round of the Maurya and Śuṅga periods, which are characterized by a truly archaic style, it is difficult to account for the free realism of figures like the present, without ascribing it to the vigorous influence of Hellenistic art. In this respect we entirely agree with the observations made by the German scholar, Dr. Albert IPPEL, with reference to the Indian statuette from Pompei¹.

There is yet another point in which we must confess our inability to follow Professor MAIURI, *viz.* the identification of the ivory statuette with Lakshmī. Evidently the Italian scholar has been led astray by Dr COOMARASWAMY, who has recognized the Indian goddess of Good Fortune in a female figure standing on a lotus and holding a flower in her left hand. This graceful figure, which is also enveloped by flowering lotus-plants on both sides and is accompanied by two miniature attendants, occupies a medallion found on a railing pillar of Stūpa II at Sanchi². It seems to us that in the case of the Sanchi medallion the identity with Lakshmī is very doubtful, although the association of the personage with the lotus may be quoted in its favour. It will

¹ *Jahrbuch des deutschen archäologischen Instituts*, 1939, p. 371; *Forschungen und Fortschritte*, XV, no. 26 (Sept. 1939), p. 325.

² Cf. Sir John MARSHALL, *A Guide to Sanchi* (1918), pl. XIIIc; A. K. COOMARASWAMY, *Hist. of Indian and Indonesian Art*, pl. XIV, 52.

be remembered that a number of reliefs which at first sight would be taken for early images of Śrī have been explained by Mons. FOUCHER as symbolical representations of the nativity of Śākyamuni. It is well known that in Brahmanical iconography from the Gupta period onwards Lakshmī is invariably characterized by the two miniature elephants pouring water over the head of the goddess.

Now in the case of the Pompei ivory not only this cognizance is absent but also the lotus-flower. In fact, there is no indication whatever that the central personage is meant for Lakshmī or for any other goddess. What we see is a female scantily dressed but sumptuously adorned who is engaged in completing her toilet with the aid of two maid-servants. It is a subject not unknown in Indian art. We may quote a panel on a railing-pillar from the Kaṅkāli Ṭilā, now preserved in the Mathurā Museum, in which a lady is assisted in her toilet by a male companion and by a deformed slave-girl, perhaps a Kirātī, who holds up a mirror before her mistress¹. It may be that this scene refers to the famous story of Nanda and Sundarī; but it is also possible that it is merely a *genre* scene. There is no reason to suppose that the lady engaged in her toilet is anything more than a mortal creature, perhaps a courtesan; or if she belongs to the world of the *amānushas*, the highest rank we can assign her would be that of a *yakshiṇī*. The same, in our opinion, may be said with regard to the female represented in the Pompei ivory.

Professor MAIURI, guided by a marvellous artistic intuition, has rightly selected the well known railing-pillars of Mathurā, particularly those of Bhutesar, as the aptest objects of comparison. In the freedom of their pose and in the fullness of their forms, the lascivious nudes which, strange to say, once adorned the Buddhist sanctuaries of Mathurā, are closely associated in style and spirit to the little caryatid which found its way to far-off Campania. But on the other hand, the latter shows several particulars of which we are unable to find a close parallel in Indian art. This may be partly due to the difference of material and to the practical use for which the object was intended. Professor MAIURI's suggestion that his find may have been the handle of a metal mirror seems to us extremely plausible. This would account for the curious position of the two acolytes with reference to the central figure.

It is especially the expression of the face which does not evoke any memories from contemporaneous Indian sculpture. The profusion and variety of the ornaments are typically Indian and individually too most of the objects will be familiar to any one acquainted with Indian art. The rows of rings which stocking-like cover the lower legs almost up to the knees and likewise the lower arms in a manner more curious than elegant, are also found on two *śālabhañjikā* brackets from the Kaṅkāli Ṭilā, now in the Lucknow Museum². A still greater similarity is presented by the female figure standing in front of an Indo-Persian column from Deokali near Faizabad-Ayodhyā, now

¹ V. A. SMITH, *Jain Stūpa*, pl. XXVII; Ludwig BACHHOFFER, *Die frühindische Plastik*, pl. 95; J. Ph. VOGEL, *La sculpture de Mathurā*, pl. XVIc. Cf. also railing-pillar in V. A. SMITH, *op. cit.*, pl. LX.

V. A. SMITH, *op. cit.*, pl. XXXIV and XXXV, the one standing on an elephant and the other on a stooping dwarf. For the former cf. my *Sculpture de Mathurā*, pl. XIc.

in the collection of the Bhārat Kalā Parisad at Benares¹. Let me note parenthetically that Dr COOMARASWAMY calls this figure too an image of Lakshmi. Why? The caryatid carries an almsbowl and this object was presumably meant for the reception of the offerings of the faithful. If so, it must have belonged to a Buddhist sanctuary. At least we have here the same arrangement as regards the ornaments on the arms and legs: a heavy bracelet round the wrist followed by quite a series of flat rings which in the case of the ivory terminate in a pair of larger armlets. Similarly we have first the anklet (*nūpura*) and above it the stocking-like row of plain rings.

Some of the Mathurā pillar figures offer instances of very elaborate hair-dressing², but we cannot point to any example showing the same complicated and curious arrangement noticable on the back of the Pompei ivory. It should however be observed that the Mathurā figures, owing to their projecting from the railing-pillars to which they belong, hardly ever exhibit a back view. In this connexion we wish to draw attention to the floral horn projecting sideways from the back of the head which is one of the most astonishing features of the statuette.

In the concluding portion of his article Professor MAIURI offers some interesting suggestions as regards the way by which the Indian ivory may have reached the shore of Campania. He mentions the two caravan routes: the one which connected the Persian Gulf and Egypt via Petra and the other which traversed Transjordan to reach the ports of Syria and Palestine. He also speaks of the sea-borne trade, attested by the *Periplus Maris Erythraei*, which linked the Indian coasts with Egypt, and from Alexandria was carried on to the Mediterranean ports of Italy. It was due to the maritime policy of the Emperor Nero that this Oriental trade received a fresh impetus during his reign.

As a tangible proof of these early relations between India and Italy and no less as a rare specimen of Indian ivory work of the first century of our era, the statuette which was buried under the ashes of the Vesuvius in A.D. 79 and was brought to light again by Professor MAIURI in October 1938 is undoubtedly one of the most fascinating archæological finds of the year to which the present volume is devoted.

J. PH. VOGEL

INDIAN NUMISMATICS IN 1938

Ancient Hindu Coins In continuation of his elaborate analysis of the symbols on punch-marked coins (*An. Bibl. I. A.*, X, p. 10), B. DURGA PRASAD has now set out his views as to their approximate arrangement and dating³. He classifies them in three periods—early, middle

¹ Cf. *Rūpam*, no. 31, July 1927; *Eastern Art*, vol. I, Jan. 1929, no. 3; *Sculpture de Mathurā* (1930), p. 55, pl. L.

² Cf. the portion of a *śālabhañjikā* bracket from the Kankālī Tīlā, now in the Lucknow Museum, reproduced by V. A. SMITH, *op. cit.*, pl. C; BACHHOFFER, *Die frühindische Plastik*, pl. 95 and J. Ph. VOGEL, *op. cit.*, pl. XVIIa-b.

³ *Num. Supp.*, XLVII p. 51—92.

and Mauryan. The first, which he would date before the time of the Buddha, from the 7th or 8th century to the middle of the 6th B. C. are struck to a standard of 25 *ratis* (of 1.8 grains) with multiples and sub-multiples. They are broader and thinner than the later classes and irregular in shape. These are assigned to the kingdoms or communities mentioned in early literature as existing about this period and he thinks he has identified from their findspots, the issues of Aśmaka, Gandhāra (Taxila), Kosala, Magadha, Śūrasena and Pañchāla, the last being not yet published.

Coins of the middle period, extending from the 6th to the last quarter of the 4th century B. C., are distinguished from those of the early period by their weight which is 32 *ratis*, and by bearing on the obverse a group of five symbols instead of four or only one or two as in the early group. The Bhir mound find and coins purchased at Ahraura in Mirzapur District belong to this period, which began in the reign of Ajātaśatru and came down to the Nandas.

Lastly comes the Maurya coinage, distinguished from the previous series by bearing the hill and crescent which B. DURGA PRASAD, agreeing with the late Mr K. P. JAYASWAL, regards as the royal stamp of Chandragupta Maurya. This coinage was struck from the last quarter of the 4th to the last quarter of the 2nd century B. C., but remained in ordinary currency till the 2nd or 3rd centuries A. D.

The paper also discusses the meaning of changes in the groups of symbols. It is found that, while two remain constant, the third and fourth in the early period, and also the fifth in the middle and Maurya periods vary, and a suggestion is made that the third symbol denotes the individual ruler, the fourth either a batch of coins or a regnal year, and the fifth a mint.

B. DURGA PRASAD regards the marks on the reverse as struck by official testers not by guilds or money-changers. The number of these may rise to 14 and coins with a large number are usually worn. The number of marks is a test of the length of circulation, not of the date or place of issue. These marks are sometimes identical with those on the obverse, but of smaller size.

Mr WALSH¹ completes his notes on symbols and corrections of the description of punch-marked coins in the recent British Museum Catalogue.

Mr V. S. AGRAWALA has brought together the references in Pāṇini's *Aṣṭādhyāyī*, which are thought to indicate coined money, with the interpretations of the commentators². Following Dr D. R. BHANDARKAR (*Lectures on Ancient Indian Numismatics*) he holds that the *nishka* was actually a gold coin. The paper is useful for its quotations but does not take into account the known early coinage. B. DURGA PRASAD's paper described above shows that the earliest coins have a standard of 100 *ratis*, and that the later silver coins of 32 *ratis* were equal in value to a copper *kārshāpāna* of 80 *ratis*.

A paper by Dr A. BANERJI-SASTRI illustrates a copper band, 11 inches long and an inch wide, bearing at intervals sets of symbols found on the punch-marked coins

¹ *JRAS*, 1938, p. 21—35.

² *Journal U. P. Hist. Soc.* XI, 1, p. 74—87.

which was dug up at Patna, and also a stone slab for grinding which bears two taurine symbols and a *svastika* ¹.

Miss BHRAMAR GHOSH suggests an amended reading of the inscription on the well-known coins of Rama Data and Purusha Data in the Muttra series ². These have generally been read as bearing the king's name in the genitive, but Miss GHOSH thinks that the reading should be '— data Sugo' and interprets this as meaning that the Śuṅgas were ruling at Muttra. The actual coins do not support the reading.

In his paper on the Bajaur casket of the reign of Menander Mr N. P. CHAKRAVARTI refers to the discovery on the Sirkap site at Taxila in 1931 of rectangular coins with *svastika*, *triratna*, and other symbols. They bear the name *Vijayamitrāsa* in Brāhmī on one side and in Kharoshthī on the other and the Brāhmī characters suggest a date in the 1st century B. C. ³.

Graeco-
Bactrian

Dr W. W. TARN's history of *The Greeks in Bactria and India* is a comprehensive study of great value. For the numismatic evidence he has relied on previous publications and no new coins are described. In interpreting the evidence, however, Dr TARN is more speculative than previous students and often accepts as certain what they have suggested as merely possible. Thus many of the conclusions he draws from the coins can only be regarded as conjectural. While Dr TARN has approached the study as a Greek archæologist, Dr J. N. BANERJEA has covered some of the same ground in a paper called 'Indian elements in the coin devices of the early foreign rulers of India' ⁴. His thesis is that exclusively Hellenistic gods and goddesses of the early coins of the series were modified or even replaced by Indian figures, especially on the coinage of later dynasties. Demetrius II, Eucratides and other rulers struck coins bearing a representation of Zeus enthroned and, beneath, an elephant facing a conical-shaped object which has been variously described as a cap or a mountain. Dr TARN following the *Cambridge History of India*, Vol. I, accepts the identification with the 'elephant god' mentioned by Hsüan Tsang as occupying a mountain near Kapisa. Dr BANERJEA suggests that the god is really Indra with his elephant and that the cone is a *stūpa*. He would equate Hsüan Tsang's Si-p'i-to-fa-la-tzū with *Śvetavataḷaya* = 'abode or shrine of Indra' and quotes passages to show that Indra was specially revered in north-west India. It may, however, be suggested that, as Dr FOUCHER has pointed out (*An. Bibl. I. A.*, IX, p. 11), the elephant may refer to the incarnation of Buddha and the *stūpa* to his death. In that case Zeus may represent Buddha.

Again, where Dr TARN takes the female figure on coins of Pantaleon and Agathocles to be a Yakshi or other female deity associated with Ningrahar or Dionysopolis, Dr BANERJEA identifies the figure with Lakshmī. Both these views conflict with that of Dr FOUCHER who plausibly suggested that the coins represent Māyā, the mother of Buddha.

¹ *JBORS*, XXIV, p. 85—8.

² *Indian Culture*, V, p. 209.

³ *Ep. Ind.* XXIV, p. 1.

⁴ *IHQ*, 1938, p. 293—308.

In an appendix on the coins of Hermaeus and Kujula Kadphises Dr TARN suggests that Hermaeus, the last Greek king, gave a sister in marriage to Miaos (or Heraus) and that Kadphises was descended from Miaos. M. Govind PAI puts forward a new theory about these coins.¹ He suggests that the Hermaeus of the silver coins, consort of Calliope, flourished before 74—3 B.C., and that Hermaeus of the copper coins and of coins bearing his name and also that of Kadphises ruled jointly with the latter till about 50—55 A.D. He explains the peculiar form *steros* as *soteros*, and the syllable *su* which follows as a contraction of *suzugou* and the word *yaiisa* in Kharoshthī on other coins as equivalent to the genitive of *yaiia* which he makes equivalent to *zeugos*. He thus ignores the ordinary interpretation of the word as *jabgu*.

Mr R. B. WHITEHEAD has kindly supplied the following note from materials provided by Dr MINNS:

“Striking numismatic work has been done at Tashkent in the last few years, the moving spirits being Doctor M. E. MASSON at Tashkent itself and Professor A. N. ZOGRAPH at the Hermitage Museum, Leningrad. Of a series of papers published at Tashkent on the antiquities of the Uzbek Republic, Number 4 is entitled Discovery of a Coiner’s Apparatus of the 14th Century near Tashkent; Number 5, which appeared in 1933, describes Coin Finds registered in Central Asia, 1930—31. Pre-Muslim coins include Bactrian pieces of Diodotos, Euthydemus, Agathocles and Heliocles found in or near Khiva and Tirmiz.

A monograph entitled *The Coins of ‘Heraüs’*, by A. ZOGRAPH, 36 pages, 1 plate, was published at Tashkent in 1937 under the auspices of the Scientific Committee of the Uzbek Republic. The work is intended to be the first of a series of numismatic studies by Soviet specialists on this region of Uzbekistan. Attention is drawn to the importance of defining the northern limit of Bactrian Greek currency. A complete account, accurate and fully documented, is given of the interesting coins of ‘Heraüs’; it is a notable addition to the literature of an obscure and difficult period. The author, working on augmented though not new material, finds that the name of the king or chief, formerly read as Miaos or Heraus — E. J. RAPSON, *Indian Coins*, 1898, p. 9 — is still uncertain. He holds that the coins belong to the region north of the Hindu Kush, and to about the middle of the first century B. C. The reading of the title KOPPANÖY by Cunningham in the sense of the ethnic name Kushan can hardly be disputed. The other obscure word must be read ΣΑΝΑΒΟY, which may represent an Iranian title”.

Kidāra, Andhra
W. Kshatrapas
and Gupta

Captain M. F. C. MARTIN has made a fresh study of the coins of Kidāra and Little Kushāns² and arrives at very interesting though tentative conclusions. While Cunningham (*Later Indo-Scythians*, p. 56) placed the establishment of the little Kushāns in Gandhāra by Kidāra at about 425—30 A.D., Captain MARTIN suggests that he invaded India about 348—50 A.D. and was subjugated by Shapur II of Iran in 358.

¹ *New Ind. Ant.*, I, p. 265—9.

² *Num. Supp.*, XLVII, p. 23.

Subsequently he rebelled and successfully fought Shapur in 367—8. Kidāra was drawn westward to oppose the Huns and left his son Piro in charge of Gandhāra between 375 and 380. While he was thus engaged, the Sasanians under Ardeshir III and later Shapur III annexed parts of India and appointed satraps, but Sasanian power was expelled from India by the Huns about 400. The paper is well illustrated and has full details of the coins from which the conclusions are drawn.

Mr S. K. BOSE describes a new type of Andhra coin¹. It resembles the coins attributed by Rapson to Gautamiputra (*B.M.C. Andhras, etc.*, nos. 59 *sqq.*) and confirms his tentative reading of *Rāño Śiri Sā(ta)*, though the type of leaf on the three differs.

A valuable paper by Mr G. V. ACHARYA summarizes the results obtained from the examination of a large number of Western Kshatrapa coins from various sources, including 633 found in the Chhindwara District, three lots with a total of 806 in the Junagarh State Museum of unknown provenance, and 591 from Vasoḥ not far from Diu². These have yielded a number of unrecorded dates, including 211 Śaka, of Mahākshatrapa Viśvasimha which fixes his last year, as coins of his successor Bhartridāman of the same year are also known. The Chhindwara find shows variant forms of the figures for 4, 20 and 60. Mr ACHARYA also suggests that the so-called crescent on hill or *chaitya* mark may represent the moon and the earth.

Mr A. MASTER considers that the Greek inscription on the coins of Nahāpāna giving the genitive form Nahapanas points to an early dropping of the final *a* and also points out that the letter *ñ* is represented in Greek characters by NNI³.

In one of the monasteries excavated at Nāgārjunikoṇḍa were found a number of small lead Andhra coins of the second century and it is interesting to note that a clay mould for making them was also discovered⁴. Similar moulds for making punch-marked coins and coins of the Yaudheyas were noted in this *Bibliography*, vol. XI, p. 7.

Dr A. S. ALTEKAR contests the theory of Mr J. ALLAN that coins bearing the names and figures of Chandragupta I and his wife Kumāradevī were struck by Samudragupta⁵. He thinks that they were issued by the influence of the Lichchavi clan to which the queen belonged and that this explains why only this type of coin was issued by Chandragupta. Mr ALLAN's other arguments are also discussed.

Mr AJIT GHOSE publishes a second specimen of the rare copper coin of Kumāragupta I hitherto known only from the Bodleian specimen⁶. He corrects previous descriptions and also thinks that the so-called umbrella type of Kumāragupta is really a coin of Chandragupta II, while three other coins which have been attributed to Kumāragupta are imitations issued by Hūna chiefs. Lastly the coins of Kumāragupta classed as of the Valabhi type were intended to pass as silver, being made of copper with a silver coating.

¹ *Ind. Culture*, V, p. 99.

² *Num. Supp.*, XLVII, p. 95—9.

³ *Bull. School of Or. Stud.*, IX, p. 710.

⁴ A. H. LONGHURST, *The Buddhist Antiquities of Nagarjunikonda* (Mem. No. 54, A.S.I.), p. 10.

⁵ *Num. Supp.*, XLVII, p. 105—11.

⁶ *Ibid.* p. 113—6.

In the paper quoted above Mr ACHARYA has also attempted to decipher the difficult legends on the coins of Valabhi rulers.

Indian States Mr C. R. SINGHAL publishes 122 coins of the rulers of Malwa and two of Akbar struck at early dates in that province which supplement the exhaustive account of this coinage by Mr NELSON WRIGHT in the *Numismatic Chronicle* 1932¹. Notable among these, which belong chiefly to the Prince of Wales Museum, Bombay, are an early billon piece of Ghiyās Shāh as heir apparent dated 850 A. H., a rupee of Ghiyās Shāh after his accession, a silver coin of the same ruler, weighing only 13.5 grains, and a silver coin of Bāz Bahādur.

Mogul Some of Mr NELSON WRIGHT's gold coins have now passed into the British Museum. Mr J. ALLAN has described the rarities of Akbar including the only known *mohur* of Malpur mint, and the earliest dated coins of Ahmadabad, Agra, Jaunpur and Patna². Two coins with legends forming couplets commemorate Akbar's jubilee.

Rai Bahadur PRAYAG DAYAL records the acquisition by the Lucknow Museum of a specimen of Jahāngir's rare *mohur* of Ahmadabad with a couplet bearing the date 15 regnal, 1029 A. H.³. To the list he gives may be added a coin in the Indian Museum, and another dated 19 and 1033 in my collection.

Miscellaneous To celebrate the silver jubilee of the Numismatic Society of India, which issued its first number in 1913, Messrs G. V. ACHARYA and R. G. GYANI have written a *Résumé of Numismatic Research in India*⁴. In the same number this is supplemented (p. 139—45) by Mr WHITEHEAD who describes three notable collections made in India, viz. those of Colonel C. S. GUTHRIE, Dr J. GERSON DA CUNHA and Pandit RATAN NARAIN. This paper also mentions the other principal collectors and in particular refers to C. J. RODGERS.

The Society has now severed its connection with the Royal Asiatic Society of Bengal and from 1939 is publishing its own Journal.

RICHARD BURN

ARCHÆOLOGY IN BARODA 1938—39

Listing and inspection of monuments In the district of Mehsana two hundred and thirteen monuments were inspected and listed during the year 1938—39 and, moreover, twenty-five monuments in the Baroda and the Navsari districts of the Baroda State. In date they range between the 12th and the 18th centuries A. D. Among these monuments the most noteworthy are the Śiva temple of Jasmalnāth at Āsoḍā, the Hinglojī-mātā temple at Khandoran

¹ *Ibid.* p. 119—138.

² *Brit. Mus. Quarterly*, 1938, p. 144.

³ *Journal, U. P. Hist. Soc.*, XI, 1, p. 88f.

⁴ *Num. Suppl.*, XLVII, pp. 7—22.

and the Demarnu Derum at Lakroda, all situated in the district of Mehsana. They are good specimens of the late medieval temple architecture of Gujarāt. The photographs reproduced in Plates II and III will give an idea of the style in which they are constructed.

**Inscriptions
recovered**

Fifty-one inscriptions have been examined during the year under review. Earliest in date are the inscribed potsherds excavated near Amreli. On the evidence of Palæography they may approximately be ascribed to the seventh century A. D. They are fragmentary but seem to contain the names of individuals and the localities from which they originated *e. g.* Girinagara, the modern Gīrnār. By far the most important epigraphic find made in the course of the year is the stone inscription discovered at Gaṇdevī near Navsari. It is a *praśasti* belonging to the reign of the Kadamba ruler Shashṭha II and dated in the Śaka year 964 (= 1042 A. D.). It is the first Kadamba inscription which has come to light in Gujarāt. The contents of this interesting document tend to show that the coastal tract of Southern Gujarāt was under the sway of the Kadambas of Goa, about the middle of the 11th century A. D. The main object of the inscription is to record the construction of a *maṇḍapikā*¹ or small pavilion under the orders of the above mentioned king Shashṭha II. The edifice mentioned is no longer extant but must have stood on the site of the present mart of Gaṇdevī which still goes by the name of Māṇḍvī; evidently derived from Sanskrit *maṇḍapikā*. Among the finds of the year there are two sets of copper-plate grants, registering gifts of land, which were unearthed in the village of Aṇastu near Karjan in the Baroda district. One of them is a charter issued by the Valabhī ruler Śīlāditya III from his 'victorious camp' at Dhānandā on the 7th day of the bright fortnight of the month of Māgha in the Valabhī year 357 (= 676—77 A. D.). The other set is a charter of king Karka Suvarṇavarsha of the Gujarāt branch of the Rāshtrakūṭa dynasty which was issued on the 15th day of the bright half of the month of Vaiśākha in the Śaka year 739 (= 817 A. D.) from his capital Śrī-Kheṭaka, the modern Kheḍā, now the headquarters of the district of that name. Another inscription of considerable value which was noticed in the course of this year is a portion of an extensive *praśasti* which was engraved on several large slabs of black marble. Only two of these have been recovered; they were found built into a wall of the temple of Chandraprabha, the eighth *Tīrthankara* in the village of Navum-saṅghpur in the Vijāpur taluk of the Mehsana district. These two slabs which must evidently be extraneous, contain forty-nine verses, commencing from the 66th and ending with the 115th stanza, of the composition. If the remaining slabs could be secured, an interesting document of the Vāghelā dynasty would be forthcoming. The available part of the inscription is in praise of Vīradhavala, the ministers Vastupāla and Tejaḥpāla², and also of king Lavaṇaprasada. It appears from the contents of the epigraph that the town of Vijāpur was founded by one Bahādā,

¹ In the second *praśasti* of Baijnāth (verse 30) the word *mandapikā* occurs in the sense of a custom-house. *Ep. Ind.*, I, p. 101.

² One of the two famous Jaina temples at Mount Ābū was founded by Tejaḥpāla in memory of his brother Vastupāla. It was consecrated in 1230 A. D.

a Paramāra dignitary, in memory of his father Vijaladeva in the 13th century A. D. This is the period to which the record belongs.

A bilingual inscription fixed in the wall of the fort at Sankhedā also deserves to be mentioned. It is couched in Persian as well as in Sanskrit and belongs to the reign of Sultān Muẓaffar Shāh II of Gujarāt. The date of the inscription corresponds to the year 1515 A. D., when Daulatābād was founded near Baroda by the Sultān. The town of Baroda, which was originally called Vaṭapadraka, became then known as Daulatābād.

**Excavation
at Amreli**

The exploration of the ancient sites of Mūla-Dvārakā, Amreli and old Patan, which was continued during the year under review, yielded important results particularly at the two latter places. The Gohilwād-ṭimbo produced again a rich harvest of interesting relics besides the inscribed potsherds mentioned above. These finds consist of Kshatrapa and other coins of lead and potin, fragments of conch bangles decorated with artistic designs, and clay moulds such as goldsmiths use for fashioning of *repoussé* metal work. Some remains of early brick buildings came to light and were partially exposed. On the evidence of the relics excavated in the same stratum, these structures may approximately be ascribed to the second century of the Christian era.

**Excavation
at Patan**

The excavation of the site of the Sahasralinga reservoir was continued on the south and north sides, for a distance of 180 and 230 feet respectively. The remnants of well built structures of stone on the north side and long stone steps on both the north and the south sides were brought to light. In order to reach these remains a large accumulation of *débris* to the depth of 25 feet from the top had to be removed. Well-designed architectural pieces and sculptures in white marble were found buried in the *débris*. It is evident that they must have belonged to the sanctuaries and other structures which once stood along the banks of the Sahasralinga reservoir. The photograph reproduced in Plate III will convey an idea of these excavations.

**Protection of
monuments**

In the course of the year three more monuments were declared protected under the Ancient Monuments Preservation Act. Under the provisions of this Act all the protected monuments are to be preserved at the expense of the State. The total number of protected monuments now amounts to forty-seven.

Publications

Two Annual Reports on the working of the Department, one for 1936—37 and the other for 1937—38, were published during the year. The Director and his Assistant contributed several articles to learned periodicals.

H. SASTRI



CEYLON

TAMIL HOUSE-HOLDERS' TERRACE, ANURADHAPURA

About three hundred yards to the north of the junction of the Outer Circular Road with the Laṅkārama Road, and in the vicinity of the building called Ratnapāsāda, in Anurādhapura, there is a cluster of granite boulders of various shapes and sizes, among which in the early days of Ceylon's history, the Buddhist anchorites had their simple abodes. Early in 1939, the writer, while on a tour of inspection, noticed some hitherto unobserved Brāhmī letters on the face of one of these boulders, which had been chiselled before the writing was executed. The inscription had been buried for centuries and it was, therefore, not noticed by Mr BELL or any other Archaeologist who carried out investigations on the site and it was due to the washing away of the surrounding earth during the preceding rainy season that a part of the inscription was exposed to view. It was evident that the chiselling of the rock was not done for the purpose of the inscription but that the inscription was in the nature of a label attached to some monument. The clearing of the site resulted in the discovery of the remarkable monument — the only one of its kind, not only in Ceylon, but also, I believe, in India — described below¹.

On the northern side of the boulder in question, which is less conspicuous than many others on the site, is excavated a terrace 28 ft. 9 in. in length and 2 ft. 9 in. to 5 ft. 3 in. in breadth. The surface of the terrace, which is about 1 ft. above the original level of the ground, is not even, but is divided into five compartments which, starting from the left, gradually increase in height, the differences in levels being from 1 to 2½ in. The height of the back of the platform is uneven and varies, according to the slope of the rock, from 1 ft. 2 in. to 2 ft. 3 in. Socket holes on the sides of the terrace show that it had wooden pillars fixed on it to support a roof, probably tiled.

The inscription at the back of the terrace is in characters of the oldest type of the Brāhmī alphabet and enlightens us as to the purpose of the terrace. It reads:

¹ See Plate IV.

Ilubaratahi Damedā¹ Samanē karite Damedā gahapatikana paśade.

"The terrace of the Tamil house-holders, caused to be made by the Tamil Samana, (residing) in Ilubarata".

This is not the place to discuss the linguistic import of the record, but I may state that it is in the old Sinhalese Prākṛit in which are also written many hundreds of Brāhmī inscriptions found in the island. The word *paśade* is equivalent to Skt. *prāsāda* which ordinarily means 'palace' but in this instance it has to be interpreted as 'terrace' or 'platform', so that it can appropriately be applied to the monument which it obviously refers to. The inscription proves that the stone terrace was the common property of the Tamil house-holders (*gr̥ha-pati*) of ancient Anurādhapura, and was probably used as their assembly hall.

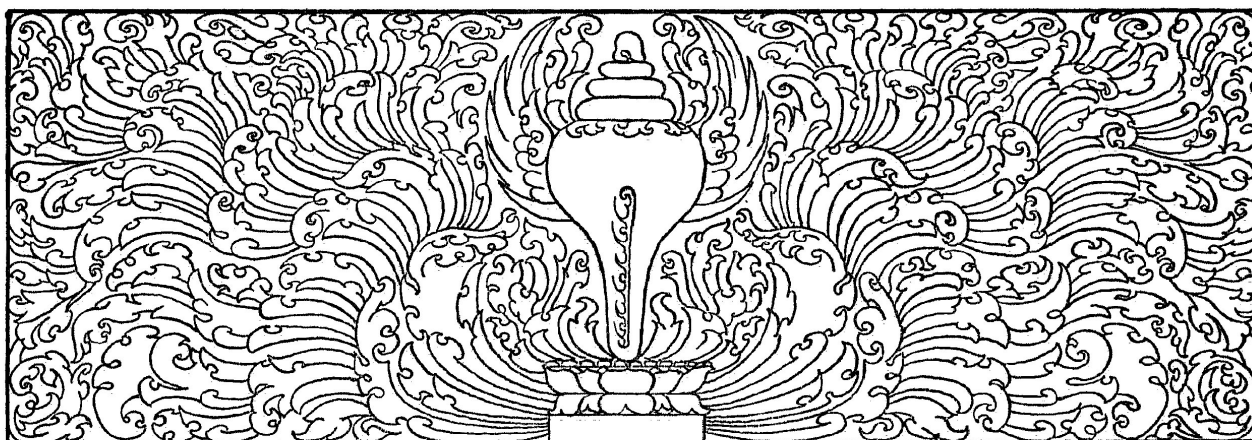
The unchiselled portion of the boulder between the ground and the surface of the terrace contains, in one line, seven short records telling us that that portion of the platform immediately above each record was the seat of a particular individual among the Tamil house-holders. These records are not very well preserved but the following names can be deciphered: Kubira, Tiśa, Kubira Śujata, Śaga, Naśata, Kārava. The last-named is described as a sea-captain. The difference in level of the surface of the various compartments of the platform was probably intended to indicate the difference in rank and social status of the individuals whose seats were on them. If so, it is interesting to note that the sea-captain (*navika*) occupied the highest seat.

The age of the platform must be the same as that of the inscription which can be dated only by the palaeographical evidence. The script may belong to any date between the third century B. C. and the first century A. D. In this early period of Ceylon history, the island is said to have been under Tamil rule on three occasions, i.e. *circa* 177—155 B. C., 145—101 B. C. and 44—17 B. C. The platform could have dated from any of these periods. On the other hand, the presence of Tamil house-holders at Anurādhapura does not necessarily require Tamil sovereignty over the city and the monument may date from the reign of an early Sinhalese monarch.

This, I think, is the earliest epigraphical record, so far known, in which the ethnical name *Damedā* (*Draviḍa*) occurs. The platform on which it is incised is also one of the earliest examples of the stone work of the Tamil people and the monument therefore deserves the notice of Indian Archaeologists. It is, however, noteworthy that the record is in old Sinhalese and that some of the Tamil house-holders bore such Sanskrit names as Tiśa (P. Tissa, Skt. Tiṣya) and Śujata (Skt. Sujāta) which were common among the Sinhalese of the pre-Christian centuries. These Dravidians must have, therefore, been much influenced by the Aryan culture of the North Indian people who colonised this island and became the originators of the Sinhalese people.

S. PARANAVITANA

¹ *Damedā* Skt. *Dramida* or *Draviḍa*, Pali *Damila* and Tamil *Tamil*. In modern Sinhalese *Demala*.



FURTHER INDIA

ARCHÆOLOGICAL RESEARCHES IN MALAYA

We continued our explorations in Malaya throughout 1938 finally bringing the field work to a conclusion at the end of November after a total of fourteen months in the country. Since the full results are about to be published in the *Journal of the Malayan Branch of the Royal Asiatic Society*, it will be sufficient here to indicate the nature of the main discoveries made by us in the year.

In Kedah further excavation produced important finds and did much to clarify the cultural history of the region. Consequently some modification is required of the preliminary statements made by me in the last issue of this *Bibliography*. In particular, with regard to the "middle group of remains" on the River Bujang which I there described as Buddhist and existing from the fifth or sixth until the ninth or tenth century of our era, it is now necessary to distinguish between an earlier and a later period. To the earlier period belong the remains of a laterite *stūpa* which yielded the sixth century Buddhist inscription which proved to be a Mahāyāna text; while the inscription from another *stūpa* near the Sala river (at first thought to date from about 800 A.D.) was finally found to be a Buddhist *credo* dating from the IVth century A.D. and hence a relic of early Buddhism in the Peninsula comparable to the inscriptions found a hundred years ago by Col. James Low.

To the later period belong the remains of temples of semi-perishable construction dating from the ninth and tenth centuries, the products of the wave of Mahāyāna Buddhism introduced from India in Pāla times. To the site at which a dated ninth century Arab coin was found in 1937, may now be added the laterite basement structures of two temples of which the style would seem to suggest that they resembled the miniature temples reproduced on the Borobudur bas-reliefs. Fragments of bronze images and lamps were found at one of these sites. In a niche concealed in the laterite basement beside the entrance to the outer enclosure of the other shrine a most interesting find was made in the form of

a bronze casket containing, besides infiltrated earth, foundation deposits of a novel kind: around a small central golden bowl were arranged miniature gold and silver weapons, also a golden lion, silver bull and copper horse. Above the golden bowl was a golden lotus and a number of gems and pearls appeared to have been scattered at random. Probably these miniature objects represented the attributes and vehicles of some tantric deity to which the temple was dedicated. Some of the weapons, though similar to those depicted on the bas-reliefs of the Borobudur, may also be traced on the Ajanta frescoes, while the small *damaru* drum is South Indian rather than Javanese in style¹.

The foundations of the large buildings, perhaps palace audience halls, situated higher up the Bujang, which I mentioned in the last issue of the *Bibliography* and at which a bronze dagger and two Chinese mirrors (now identified as T'ang products) were found, may be attributed to this later Buddhist period. This also applies to the remains of a small brick shrine found considerably further up the river than the highest Śiva temple, and on the opposite bank. Beneath the floor of it were found gold and silver discs inscribed with the names of Bodhisattvas in South Indian script of the VIIIth or IXth century. The city that flourished on the Bujang during this period seems certainly to be identifiable with the Ilaṅgāsogam of the Coḷa inscriptions.

So far as the Śiva temples of circa VIIth century A. D. are concerned, the most important find made in 1938 was the roof of a miniature bronze shrine, used probably for domestic ritual. It throws valuable light on contemporary temple architecture. The roof has *caitya* window gable-ends and other features of the roofs of the *rathas* at Mahābalipuram, S. India, and suggests that the Śiva temples of semipermanent construction along the banks of the Bujang were built in a style similar to the *rathas* by Pallava colonists².

Apart from the IXth century Arab coins already mentioned, the evidence of Arab trade with Kedah is supplied by fragments of glass vessels found at most sites from the VIIth century until the XIIth. It was at one of the later sites that sufficient fragments of a greenish glass Arab lamp were found for a partial restoration of it to be carried out.

Two sites on the Muda River which are associated with events described in the *Kedah Annals* were investigated, with results which threw considerable light on later Kedah history of the XIVth and XVth centuries and corroborated some of the statements appearing in the *Annals* which had hitherto been open to doubt. The most interesting objects dating from this latter part of the Hindu period were certain fragments of a gold belt embossed with *simha mukha* of late style, which was hooked by a boy fishing in a Kedah stream a quarter of a century ago, and rediscovered in the Kedah State Treasury in 1938.

Exploration carried out in Perak showed that, while evidence strongly pointed to Indian colonies having been established here as in Kedah, almost all trace of ancient cities had been destroyed by river erosion and the activities attendant upon tin mining. Two small bronze Avalokiteśvaras found in tin mines in the Kinta valley were brought to my notice and the presence of these, together with certain deductions which can

¹ See Plate V.

² See Plate VI.

be made from local legends and other circumstances has convinced me that somewhere in this valley was situated the city of Kaḍāram. Far-reaching conclusions bearing on the history of the Sailendra Empire have been drawn from these Perak investigations and will be set forth in detail in the full account of my results.

Further excavations of the deposits at Kuala Selinsing in the mangrove swamps on the Perak coast have convinced me that this was the site, not of an early Indian settlement as had previously been generally supposed, but of a village of Indonesian craftsmen who were more or less superficially influenced by the Indian culture of the neighbouring city which I have identified as Kaḍāram. Similarly I am of opinion that the Perak slab graves and the socketed iron implements are to be attributed to Indonesian rather than Indian culture.

Extensive exploration in Johore failed to produce evidence of early Indian colonization, or indeed of settlement by Indianized peoples earlier than the XIVth or XVth century. Despite the apparent importance of the geographical position of this southern end of the Peninsula, these negative conclusions are easily explainable by reason of the unsuitable character of the Johore river valley for grain cultivation, while the east coast of this state is fully exposed to the N. E. monsoon. The legendary Black Stone Fort, locally believed to have been situated on the upper reaches of the Johore river, was satisfactorily disposed of as a memory of old Kaḍāram transferred from the west coast of Perak by Malay refugees after the fall of Malacca.

The most important positive result of the work in Johore followed from the further investigation of extremely early sites on the Johore river where Roman beads, first brought to light by a local resident Mr G. B. GARDNER, suggested that here was situated Ptolemy's town of Palanda. With the beads which were probably brought by early Indian traders were found large quantities of potsherds stamped with formal designs reminiscent of the Han ware that has been excavated by Prof. O. JANSE in Tonkin. Though of equally early date the Johore ware is clearly the work of Indonesian natives and it is known that Chinese potters in Indo-China made use of Indonesian motifs in Han times.

H. G. QUARITCH WALES

RECONSTRUCTION WORK IN THE GROUP OF ANGKOR

The work which the École Française d'Extrême-Orient has undertaken at Angkor, consists of three kinds: clearing and consolidation, restoration, and excavation. The work of clearing forms the peculiar task of the Conservator of Angkor.

Excavations are executed either by the Conservator, as was the case with those of Ak Yom¹, of Angkor Vāt² and of the Bāyon³, or by members of the School on special duty, who are deputed to carry out some research work on the spot: *e. g.*

¹ ABIA, VIII, p. 29.

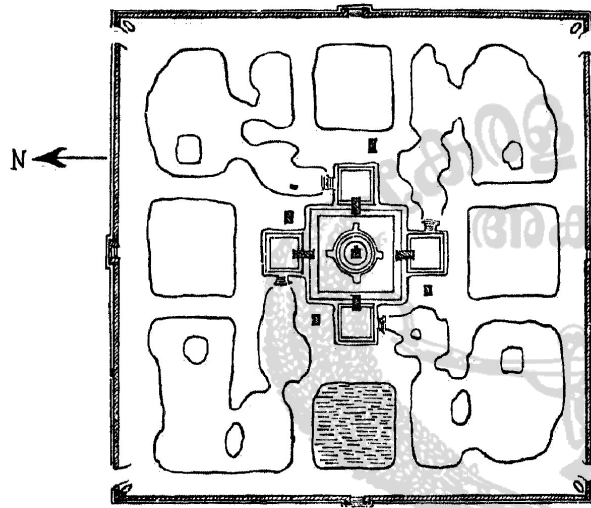
² ABIA, X, p. 43.

³ ABIA, VIII, p. 28; XII, p. 22.

the investigations of M. GOLOUBEV around Phnom Băkhêng¹ and more recently within the enclosure of the present Angkor Thom, where he discovered a whole system of tanks and canals.

As to the restoration work, it was inaugurated by M. Henri MARCHAL in 1930 after he had been entrusted with a mission to Java in order to study the methods of the Netherlands Archæological Survey. These methods were adopted in the reconstruction of Bantăi Srēi by M. Marchal, of Prăh Kô by M. Trouvé², and of the sanctuaries of Năk Păn and Băkong by M. Glaize, to which the present article is devoted.

Năk Păn,³ situated on the North-east of Angkor Thom, in the centre of the old 'barây' or artificial pond of the temple of Prăh Khăn, contains four tanks carefully



constructed with flights of sandstone steps and arranged around a central, larger tank, the whole being enclosed by a square laterite rampart measuring 350 meters each way. The four lateral tanks communicate with the central one by means of small vaulted structures opening on the outside, whilst the back wall is pierced by a gutter ending in a gargoyle-like head. On the East it shows the head of a man; on the North that of an elephant; on the West that of a horse, and on the South a lion's head. On the ornamental pediments of

these little buildings the image of the Bodhisattva Lokeśvara is most conspicuous. In the middle of the central tank, which measures nearly 70 meters each way, there rises a small sandstone temple surrounded by a circular platform of 14 meters in diameter, the circular foot of which is provided with flights of steps. The base is encircled by the bodies of two *nāgas* with their heads erect on both sides of the eastern entrance, and their entwined tails vertically raised on the west side. Both the top step of this foot and the basement of the temple are carved in the shape of an expanded lotus-flower. Until the year 1935 the temple itself was gripped by the hoary roots of giant banian tree, which scarcely permitted the figures of the Bodhisattva Lokeśvara, carved on the imitation doorways of the South, West and North faces to be distinguished⁴.

In 1923⁵ Messrs. L. FINOT and V. GOLOUBEV recognized in the monument of Năk Păn a representation of the sacred lake which Indian cosmography locates in the

¹ ABIA, VII, p. 37; IX, p. 21.

² ABIA, VII, p. 40.

³ Henri MARCHAL, Notes sur l'architecture de Năk Păn, BÉFÉO, XXVI (1926), p. 1.

⁴ Plate VII, a.

⁵ Le symbolisme de Năk Păn. BÉFÉO, XXIII, p. 401.

region of the Himalayas and where the Buddha, the Bodhisattvas and the Sages use to bathe. This lake, Anavatapta by name, is inhabited by a *nāga* and gives birth to four rivers which at the four cardinal points issue from the mouths of as many stone animals. On the East a clear stream proceeds from a lion's head; on the South a white stream from an ox's head; on the West a green stream springs from a horse's head and on the North a yellow stream from an elephant's head¹.

The arrangement of the tanks of Nāk Păn can thus easily be understood: the central pond is a representation, a microcosmic replica of the legendary lake Anavatapta, whose miraculous and healing waters escape in the four directions through gargoyles corresponding to the four stone animal heads through which the Himalayan lake produces the four great rivers. In the centre of the lake an immense stone lotus spreads its petals, enclosed within the coils of the *nāgas* by which the lake is haunted. In the middle there rises a Buddhist sanctuary, the central image of which has disappeared, but whose pediments represent scenes from the Buddha's life and whose imitation porches are decorated by large images of Lokeśvara the great Compassionate.

The description of this ensemble would be incomplete if no brief mention were made of the curious sculpture which is found in the central tank on the east facade, opposite the flight of steps which starts from between the two *nāga* heads. This image of a flying horse to which bunches of human beings are clinging, was hardly known before the year 1921, when M. Marchal collected its scattered fragments which are unfortunately very incomplete.

In their study of the symbolism of Nāk Păn L. FINOT and V. GOLOUBEV have recognized in this animal an incarnation of the compassionate Bodhisattva in the form of the horse Balāha. In 1927 this hypothesis has been resumed and further worked out by M. Victor GOLOUBEV².

The banian tree of Nāk Păn presented a rather delicate problem in connection with the conservation of Angkor. Its removal would rightly have been considered an

¹ In an article published in 1932 in the *Études d'orientalisme*, published by the Musée Guimet in memory of Raymonde Linossier (II, p. 481), M. PRZYLUŚKI was led to study another division of the world in four regions divided according to the four cardinal points and subject to four great sovereigns: in the South the lord of the elephants; in the West the lord of the jewels, in the North the lord of the horses; in the East the lord of men. This theory of the four sovereigns, studied by M. PELLIOU with regard to China in an article entitled *La théorie des quatre fils du ciel* (*T'oung Pao*, 1923, p. 97) is equally known in India. According to M. PRZYLUŚKI, the tetrad: man, horse, jewels, elephant has contaminated the tetrad: ox, horse, lion, elephant. Man has taken the place of the ox and the result was the tetrad of Nāk Păn: man, horse, lion, elephant. It will be observed that at Nāk Păn the human head is associated with the eastern structure, exactly as, in the theory of the four sovereigns, the lord of men reigns in the East.

² BÉFEO, XXVII, p. 223. When reconstructing this group in 1921—22, M. MARCHAL believed that the horse was to be represented moving away from the ogresses' island, visualized by the little island of Nāk Păn. The latter islet, however, bearing a sanctuary of Lokeśvara, cannot possibly represent the ill-omened island. It is much more probable that the horse was shown not in the special action of rescuing the shipwrecked from Simhala, but rather in its general function of saving those who wish to escape the contagion of the world and seek a refuge with the compassionate Bodhisattva. So it can hardly be doubted that it was turned towards the sanctuary and that its forelegs were supported by the first steps of the islet. M. GLAIZE, the Conservator of Angkor, has now restored the image. In doing so, he has corrected some errors committed in its former reconstruction and turned it towards the central island.

act of vandalism. On the other hand, there was the risk of its existence endangering the monument. Nature fortunately has on her own account solved this problem of conscience and she has done so to the advantage of archæological interest. In 1935 a storm struck the tree down without damaging the monument and in this manner a restoration became necessary, which has given Năk Păn quite a new charm.

The sanctuary of Năk Păn robbed of its canopy of foliage, but still imprisoned in the roots which partly hid it, had completely changed its aspect, but hardly to its advantage.¹ The question arose whether it would be possible to give it back, not the charm due to its association with the tree, but its original beauty, "that pure vision of the temple at the time of its construction" which M. MARCHAL, not without some regret, had evoked in his guidebook. As the building was of so small a size and all its materials had dropped down at its foot, it seemed well suited to that method of reconstruction which had been adopted at Bantây Srëi. In 1937 it was decided to try the experiment and M. GLAIZE, the Conservator of Angkor, was entrusted with the work.

It was of course necessary first of all to remove the roots of the tree, the trunk being dead and without any new offshoot. In March 1938 the demolition began, in the course of which the stones were numbered and photographs showing their position were taken. The demolition revealed a very important fact. Behind the elephants decorating the receding corners of the sanctuary, there appeared, on all the outer faces of the four projections, traces of sculptured figures whilst the ornament found on the capitals of the pilasters was continued so as to form a frieze.² It was already known that the sanctuary had been originally open to the four cardinal points and that the three imitation porches decorated with large figures of Lokeśvara were a later addition. The discovery of *devatā* figures behind the elephants shows that the original *prāsāt* was constructed on a square plan with four projections, the outer walls of which were at first decorated and sculptured and afterwards smoothed to furnish an even surface, on which the elephants were fixed. The latter, being meant to fit in with the circular form of the basement, have simply been placed against the building, without any link with the masonry, which explains their breakage and collapse under the pressure of the roots.

The reconstruction of the body of the edifice lasted from April till June; the restoration of the corner motif proved that each elephant was surmounted by a sitting lion supported at the back by a kind of stele with a flamelike decoration.³ The month of July was used for placing the axial steles, the corner acroteria with *nāga* figures and for renovating the floor of the platform. The latter work, too, threw much light on the construction of the islet. An original arrangement of laterite steps (except for the three top steps, which are of sandstone) appeared at a small distance of the later one, which is decorated with lotus petals and bodies of *nāgas*.⁴ The void between the two had been filled in with earth, which has favoured the settling of the exterior steps and the development of vegetation. It is another instance of those double basements

¹ Plate VII, *b*.

² Plate VII, *c*.

³ Plate VII, *d*.

⁴ Plate VII, *e*.

which may perhaps be explained from the intention to represent the cosmic mountain, with its lower part underground.

Thus the reconstruction work has yielded some new data for the history of Nāk Păn, which comprises at least two building periods. The second, the beginning of which cannot be earlier than the end of the 12th century, is characterized firstly by the blocking of the doors and their replacement by imitation doors decorated with figures of Lokeśvara and secondly by the transformation of the original cross-shaped groundplan into a circular plan by adding the elephant figures which occupy the receding corners.

The style of the pilasters and the pediments is clearly earlier but can hardly be anterior to Angkor Vat. Before attempting to determine the date of the original construction of the temple, it will be wise to wait until the work of clearing Práh Khăn, of which Nāk Păn, is certainly dependent, will be completed.

The water level in the region of Angkor having generally subsided, Nāk Păn, unfortunately, is now robbed of that principal charm which would add so much to the grace of its architecture. In October and November, however, when the water is highest, Nature seems sometimes willing to present again for some too brief days an image of the past.¹

The temple of Bākong forms part of the complex of monuments called the group of Roluôs² which includes, from North to South: Lolei, Práh Kô, Bākong, Prei Monti, Trapăng Phong and a series of small ruins: Svây Prāhm, Pràsât Ólök, Kandol Dòm, etc.

Jayavarman II (802—854 A.D.), the founder of the dynasty of Angkor to whom we owe most of the buildings known on the Phnom Kulên, twice resided and finally died in the capital whose site is marked by these ruins and which in former days bore the name of Hariharālaya. Most of the smaller monuments date from these two sojourns.

At the death of Jayavarman II, in 854, his son, third of the name, succeeded and continued to reside in this capital for twenty-three years.

His successor, in 877, was Indravarman, a nephew of Jayavarman II's wife, who also lived and died at Hariharālaya, where he left several inscriptions, which allow us to establish a very exact chronology of his foundations.

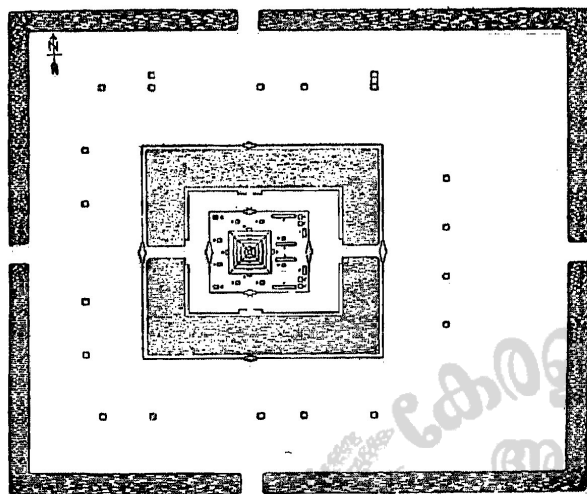
Five days after his accession in 877, he began to dig the Indrataṭāka or pond of Indra, viz. the *bàrày* in whose centre stands the monument of Lolei, which was built afterwards by his son Yaśovarman in 893, before the capital was transferred to Angkor Thom. In 879, two years after his accession, Indravarman built south of this pond the sanctuary of Práh Kô, with its six towers which were restored by M. Trouvé in 1932—33. They were dedicated respectively to the cult of his father, his maternal grandfather and his uncle Jayavarman II, all represented under the aspect of the god Śiva, and to the cult of their wives, represented in the semblance of Devī.

¹ Plate VII, f.

² L. de LAJONQUIÈRE, *Inventaire descriptif des monuments du Cambodge*, III, p. 252—78.

In 881, finally, falls the foundation of the temple of Bàkong, south of Práh Kô.

The study of the foundation stele, which was discovered in 1935 and published in 1937,¹ has confirmed what had been deduced from other texts: the pyramid of Bàkong originally bore a sanctuary of the *linga* Indrészvara "raised here", as the inscription runs, "on the jewel of the head of the three worlds." This expression means that the pyramid symbolically marks the centre of the universe, and that in the



sanctuary, which crowns the summit of this temple-mountain, like the jewel placed on the top of the king's head, the *linga* Indrészvara was placed. This compound contains the king's name, to which the word *észvara* has been added; the custom of dedicating a *linga* or an image bearing the name of the reigning king or of the founder, associated with the name of the deity represented, is well attested during the various epochs of the realm of Angkor.

The monument of Bàkong consists essentially of a pyramid of five laterite platforms, faced with sandstone blocks and measuring 60 meters each way at the base. At the foot eight brick towers are erected. These structures, comprising moreover some laterite buildings and galleries on the East side, are surrounded by a ditch, 60 meters wide, dug out between two laterite walls. An outer enclosure, measuring 700 by 900 meters, completes this vast complex.

Judging from the appearance of the pyramid it could hardly be supposed that it had ever been crowned by a temple and towers like Phnom Băkhèng. But when in the beginning of September 1936, accompanied by M. MARCHAL, I paid a visit to Bàkong, I noticed on the upper terrace of the pyramid some decorated and moulded blocks which evidently had belonged to a tower now demolished. This observation seemed to bear out the hypothesis of LAJONQUIÈRE,² according to whom the pyramid had formerly supported a sanctuary, completely razed since.³

I then asked M. MARCHAL to have these *débris* collected, not with the object of reconstructing a still very hypothetical edifice, but in the hope that these scattered fragments would allow us to form an idea of what this building might have been, if it really had existed,

M. MARCHAL at once set to work and at the end of September he was able to write the following lines in his monthly report:

"According to the instructions of the Director of the 'École Française', with whom, on his visit to Angkor, we had recognized some fragments of decorated or moulded

¹ G. COEDÈS, *Inscriptions du Cambodge*, I, p. 31 (Coll. de textes et documents sur l'Indochine, vol. III)

² *Inventaire descriptif des monuments du Cambodge*, I, p. 266.

³ Plate VIII, a.

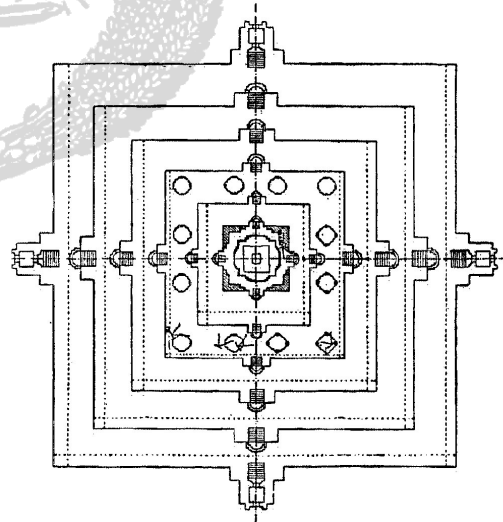
sandstone blocks that seemed to belong to a demolished *pràsàt*—I have begun a search on the top of the pyramid for possible remains of the said *pràsàt*.

It was ascertained at once that under a layer of earth of 30 to 40 centimeters in depth the central part was formed by a sandstone floor, the basement of which was also of sandstone, but masked by a facing of moulded brickwork. This wall of brick however, did not descend as far as the lower floor and stopped at a filling of sandstone and earth.¹

When the work of removing the upper layer of earth had commenced I had the pleasure to state that, at the north-eastern corner where work has begun, a slight projection from the floor very clearly showed the outline of the foot of the *pràsàt* wall. This is a very important fact, which may considerably facilitate the reconstruction, which I foresaw in case a sufficient number of stones can be recovered; for, the plan being now known, it has become easier to locate the edifice.

At present it can no longer be doubted that there stood here a sandstone temple. We have even found a fragment of the pinnacle belonging to the tower. But what seems strange is the diversity of the decorative elements recovered, the unity of which it is extremely difficult to establish. There are fragments of pediments decorated with small human figures in the manner of Angkor Vât or of the Bâyon (12th century); there are *devatās*, placed between pilasters, who wear no diadems in their hair-dress but are surmounted by a decorative device in the shape of a miniature palace, little columns and moulded bands, the decoration of which shows affinities with the 9th century besides; bas reliefs in the style of Bâkhèng. It is, indeed, a bewildering mixture of building stones, from which until now it has not been possible to reconstruct a complete or even a partial ensemble"².

The months of October and November were used for a somewhat special work: the exploration and clearing of a vertical pit, the mouth of which had come to light in the centre of the uppermost terrace. The excavation of the pit at Bâkong did not yield anything of interest. Yet it was not altogether useless, for it enabled us to solve a much-disputed question. Were pits of this kind dug by robbers and treasureseekers in search of the sacred deposits? Or were they made by the constructors inside the pyramid? It is the latter hypothesis which has been confirmed by the excavation. M. MARCHAL writes in his Report of November 1936: "To a depth of 18.40 meters the walls of the pit are built in regular layers of masonry and generally cut with a certain care, which once for all excludes the hypothesis of a pit dug by treasure-hunters, for these people would



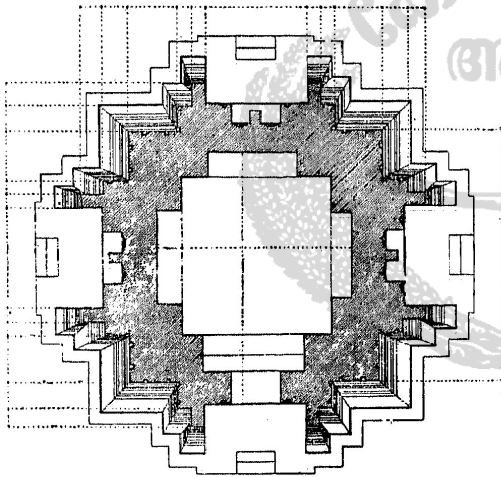
¹ Plate VIII, *b*.

² Plate VIII, *c*.

never have taken the trouble to carry out their excavation with so great regularity".

When taking charge of the work at Angkor, on the 1st of December 1936, the new Conservator, M. GLAIZE, was faced by a well-defined task, the main lines of which had been laid down by his predecessor. The position of a sanctuary on the fifth terrace of the pyramid and of twelve small towers on the fourth had been established; already a considerable number of carved stones had been found on the steps, in the pit and in the long corridor at the foot of the pyramid. The reconstruction of this ensemble appeared to be possible, but presented serious difficulties. The stones, indeed, had been replaced, sometimes re-employed and so were lying very far from the point where they had fallen or the place where they originally belonged. The stones lying on the ground (*viz.* on the upper terraces of the pyramid) could only be sorted according to classes, not by divisions of the excavation.

In December 1936 the work began by reconstructing on the ground the four corners of the temple, showing a series of recesses flanked by broad panels, which allowed room for four *devatās* instead of the two usually found on buildings of this type.¹ In the mean time the sorting of the stones by classes permitted the eight entrance pilasters, destined to match the preceding motifs, to be provisionally put



together, and also made possible the more or less complete reconstruction of the pediments. This was a puzzle indeed, but still less hazardous than one would have imagined, thanks to the procedure of decoration followed by the Khmers who applied their carvings only after the monument had been built and without paying any attention to the joints of the stones.

In January 1937 M. GLAIZE wished first to ascertain, by means of a tentative reconstruction of one of the corner-motifs on a corner of the basement still *in situ*, whether the reconstruction of the whole building would have any chance of success.² As this experiment had very encouraging results, he resolutely set himself to the restoration, after having taken down this provisional construction. His first task naturally consisted in clearing completely the basement of the central temple. It took no less than two months (February-March) to consolidate the brickwork of the base, to rearrange the flooring of the upper terrace and to restore the three layers of the masonry of the basement. Notwithstanding their worn condition, the various elements of the very rich decoration can be easily recognized; they clearly belong to the period of Indravarman and thus are contemporaneous with the foundation of the monument at the end of the 9th century, unlike the temple itself, the decoration of which points to a period at least two centuries later.

¹ Plate VIII, d.

² Plate VIII, e.

On this basement, after it had been restored and consolidated, the rebuilding of the temple was to be carried out; it lasted no less than a year and a half and occupied a considerable portion of the year 1938.

At the same time M. GLAIZE undertook the restoration of the twelve little buildings on the fourth platform, in which he was guided by a miniature model, forming the top piece of the central shrine, which by good luck had been found among the débris. On account of their architecture and decoration these edifices can be dated at the end of the 9th century; they are therefore contemporaneous with the foundation of the monument and with the basement of the central shrine, but undoubtedly anterior to the latter.

While the reconstruction of these small buildings on the fourth platform proceeded, the work on the temple proper was continued and brought to an end by the placing of the third storey, where the work had to be stopped, considering that the whole of the cornice was missing and, moreover, the materials for the fourth and last storey were altogether insufficient¹.

The work of reconstruction which has been described above differs completely from that carried out by M. MARCHAL at Bantây Srëi and by M. GLAIZE himself at Nāk Păn. These two monuments were still standing, no doubt in a ruinous condition, but at any rate they did exist; the lower storeys were still *in situ*, most of the stones still lay where they had dropped down, at the foot of the building.

At Bākong, on the contrary, when in September 1936 M. MARCHAL and I noticed the first carved stones and when we decided to collect them in order to see what they corresponded to, we were totally ignorant as to what kind of building they might belong to and whether this edifice was single or accompanied by adjoining buildings. It is the search for the scattered blocks and their provisional arrangement which gradually has revealed a group comprising a large four storied temple, more than 10 meters high, and twelve secondary towers, an *ensemble* which was, so to speak, reconstructed *ex nihilo*. "Starting from nothing", wrote M. GLAIZE in one of his reports, "with no other information than the outline of the *pràsàt* on the floor of the upper platform, it was necessary to select from a chaos of stones those that could belong to the shrine, to sort them according to their character and to assign them to their proper places."

Besides completing the pyramid in a very felicitous manner by crowning it with a garland of graceful shrines, this ensemble, which has now been created anew, opens new points of view on the history of the temple of Bākong. We know now that the original plan, as it was conceived by Indravarman in the year 881, required a stone temple on the top of the pyramid surrounded by twelve smaller towers. Of this group nothing remained but the towers and the basement of the central temple. As regards the sanctuary itself, several hypotheses present themselves: it can be supposed that during the eight years that passed between the foundation of the temple in 881 and his death in 889, king Indravarman had no time to complete this structure, which

¹ Plate VIII, f.

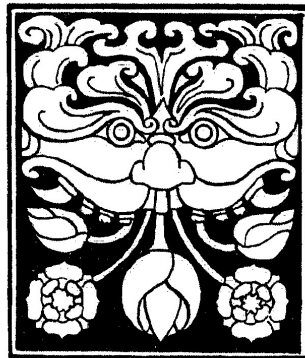
was then taken up again and finished by one of his successors; it is also possible, though perhaps less probable, that an edifice constructed by Indravarman was afterwards demolished and rebuilt. However that may be, the temple which has now been reconstructed on the ancient basement of the 9th century cannot be earlier than the end of the 11th or the beginning of the 12th century. From its style it seems, in fact, to be intermediate between the Baphuon, to which it is related by the style of its lintels, pilasters and columns, and Angkor Vat, to which it is allied by the aspect of its pediments and *devatā* figures.

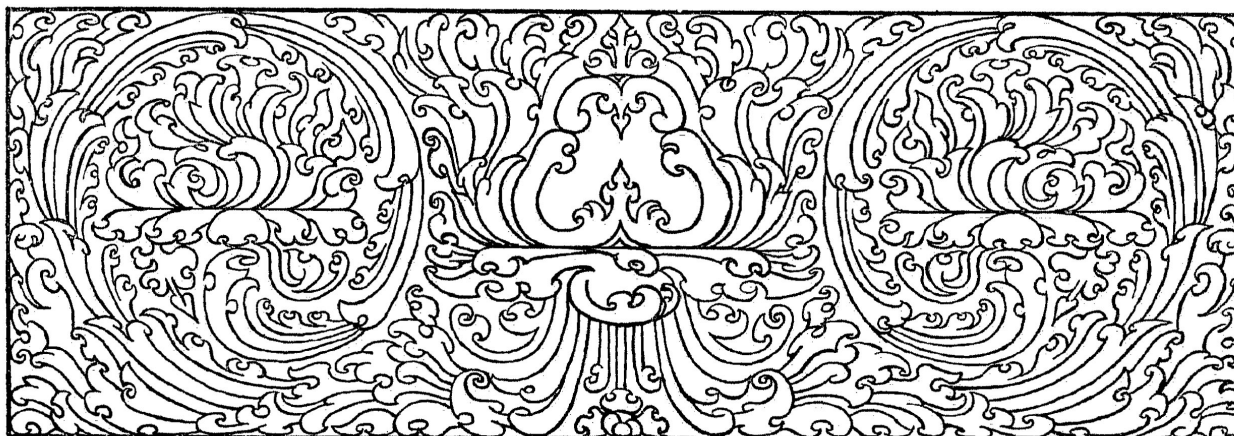
At an undetermined, perhaps not very early, period, this building was demolished, either because it had become ruinous or because it was desired to replace it by another building and to change the aspect of the summit of the pyramid. Its materials and those of the subsidiary buildings that shared its fate served to raise the level of the fourth and fifth terraces, to fill up the pit and to complete the construction of the long hall, whilst the basement of the temple, enlarged by a dressing of moulded bricks, served as a support for a light structure.

The condition to which it has now been restored corresponds, consequently, to the aspect which the pyramid of Bakong displayed during the 12th and the following centuries.

These works once more have proved the great interest, not only aesthetic, but also scientific, of the methods of reconstruction which the Conservator of Angkor applies since 1931. In the present case this method has led to two equally important results: firstly a much more exact knowledge of the history of one of the great monuments of Angkor, and secondly the reconstruction of a beautiful architectural group, a reconstruction which, in the fullest sense of the term, may be called a veritable resurrection.

G. CÆDÈS





INDONESIA

ARCHÆOLOGICAL WORK IN NETHERLANDS INDIA

A survey of the progress in the field of research, conservation and restoration, *c.g.* reconstruction, of ancient monuments in Netherlands India can be found in the *Oudheidkundig Verslag* for the year 1938, which has appeared in 1939. Since, however, the language, being Dutch, presents difficulties to foreign readers, some of the more important points of that report follow here.

By far the most important works in progress were the excavations of the ruins on a hill south of Prambanan (Jogjakarta, Central Java) and of Chaṇḍi Djawi in East Java,

The former date from the 8th to the 10th century, as is proved by some inscriptions found on the spot¹. The population believes them to be the remains of the *kraton* (fortified palace) of a legendary prince, named Ratu Baka, and on that account they are commonly called the ruins of Ratu Baka.

Before the investigation was begun, only some partly demolished stone terraces consisting of very large blocks of stone were found on the hill in question. No remains of *chaṇḍis* or other temple structures were visible.

Excavation was started near the foot of the path leading up to highest plateau on the hill, at a spot where some stones protruded from the earth and part of a heavy wall could be seen. Although nothing of great importance was expected here, the principal ruins being situated some hundreds of meters away, this view very soon was found to be erroneous, as it became evident that, on the contrary, a very large building, namely a double gate, must have stood on the spot. This gate building originally consisted of a tripartite gateway, which was reached by means of steps. Behind it was a paved court, ending in a flight of steps leading to a fivefold gate.

All these gates are built of stone and must have been of considerable height.

¹ To wit: an undated Buddhist inscription of the 8th century and a Śivaitic inscription of 856 A.D.

The superstructure of the central gateways has not been recovered, but that of the outer ones has. It consisted of a ogive-shaped roof with a finely detailed topstone. It is possible that the roof of the central gateways was not made of stone but of wood, in view of the width of the passage.

The excavation and sorting of the stone blocks, and the reconstruction of the original parts of the structure will require much time so that this work is likely to go on for several years¹. Up to the present the remains discovered have not allowed any conclusion as to the original destination of the various structures. It is, however, certain that the main edifice must have been a sanctuary and not a *kraton*.

The excavation of Chaṇḍi Djawi situated in East Java to the South of the town of Surabaya yielded no less surprising results.

Here we are on historical ground, for unlike in the case of the ruins of Ratu Bata's hill, the period to which this building belongs is precisely known and even the name of the king to whom it owes its existence.

Chaṇḍi Djawi is a sanctuary which was built between 1268 and 1292 by the last ruler of the kingdom of Singhasāri, probably with the object of serving as a shrine for his ashes. This king, called Kṛitanagara, was killed in battle in the last mentioned year and for many years afterwards enjoyed the fame of having been a pious worshipper both of Śiva and Buddha. In the *Nāgarakṛita-gama*, a laudatory poem written in 1365 in praise of one of the kings of Majapahit, it is expressly stated that Chaṇḍi Djawi was visited by Kṛitanagara's great-grandson, who paid divine adoration to his great-grandfather.

Besides, it is mentioned that the building was struck by lightning in 1331. Now in the course of excavation a stone inscribed with the year 1332 came to light; this record may very well belong to a restoration of the building carried out after that calamity.

So far the excavation has already proved that the building stood on a raised piece of ground which was surrounded by water and could be reached by means of a bridge. In front of the eastern entrance to the *chaṇḍi* there rose an oblong terrace, supporting three small *bale*'s (pavillions); this terrace may have been the *bale nyāsa*, which is mentioned by the author of the *Nāgarakṛita-gama* in his description referred to above.

It is remarkable that the finds include numerous fragments of divine images which were recovered deep under the soil. They bear no traces of having been destroyed by means of hammerstrokes, but appear to have been ruined by fire. Perhaps this must be ascribed to the action of lightning. Their style is exceptionally fine and marks them as belonging to the Singhasāri period, so that in all probability they formed part of the original *chaṇḍi* previous to the restoration.

The reconstruction of the Śiva temple at Prambanan made good progress in 1938, whilst that of Chaṇḍi Gebang, discovered in 1937, proceeded satisfactorily.

¹ See Plate IX.

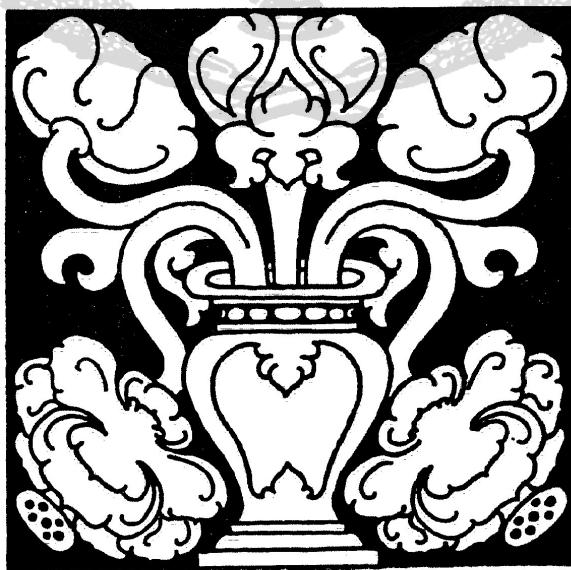
As regards prehistoric research it deserves mention that a few caves near Tuban on the northern coast of Java, were cleared with the result that some shell artefacts came to light. Near Bondowoso in East Java numerous prehistoric funeral monuments, consisting of large-sized stone slabs, were examined. In this case the expression „pre-historic” must be understood as a designation of the stage of civilization which they represent. Sherds of Chinese pottery found in some of those graves prove that at any rate they cannot be anterior to the 9th century of our era.

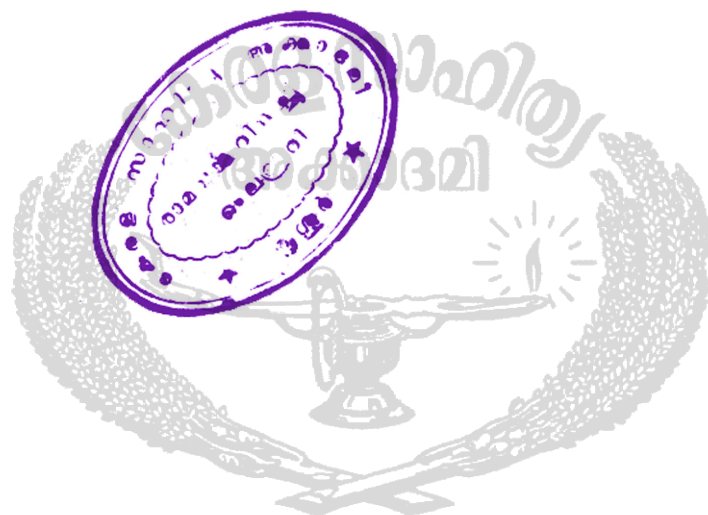
Among activities in the field of Dutch antiquities mention may be made of the search after the tomb of the first Governor General, Jan Pieterszoon Coen, the site of which was no longer known, as a result of the demolition of the old church at Batavia. The investigation made in the year under review has now definitely settled this point.

Among the various places where repairs and restorations of Muhammedan monuments were carried out we mention Sendang duwur on the northern coast of Java, to the West of Surabaya. Here stands a mosque and in its vicinity a tomb, dating of the 16th century, which is provided with gates and walls richly decorated with ornament, while the sepulchral chamber shows many panels with interesting woodcarvings.

Among the numerous finds made in 1938 special mention must be made of a great number of terra-cotta objects found near the temple site of Panataran (East Java). Along with them some figurines cut in limestone were found, which give a good impression of the high standard reached by Javanese sculpture in the 14th and 15th centuries, especially in the field of minor arts.

W. F. STUTTERHEIM





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- Proc. Ak. Wet.*: Proceedings of the Section of Science, Koninklijke Akademie van Wetenschappen. Amsterdam, 8vo, 1938. — Nos. 609 f., 617.
- **Q. J. Mythic S.*: Quarterly Journal of the Mythic Society, New Series, Vol. XXVIII, 3—4, XXIX, 1—2. Bangalore: published by the Mythic Society, 1938, 8vo, p. 139—338, 1—257. — Price: Rs. 1—4. — Nos. 144, 190, 214, 237, 351, 411, 413, 465, 473.
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- Rev. Arch.*: Revue Archéologique, publiée sous la direction de R. LANTIER et C. PICARD. Sixième Série, tome XI and XII. Paris: Librairie N. Leroux, 108 Boul. St. Germain, VI, 1938, 376, 378 p., ill. — Nos. 236 f., 285, 481, 533, 608, 718.
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- VDI*: Vestnik Drevney Istorii [Review of Ancient History. In Russian], Vol. 1938. Ed. by A. V. MISHULIN. Moscow. — Nos. 475, 670, 679, 682 f., 688, 690 f., 694.
- **WZKM*: Wiener Zeitschrift für die Kunde des Morgenlandes, XLV. Band, hrsg. von V. CHRISTIAN, W. CZERMAK, H. JUNKER and P. KRETSCHMER. Wien: Selbstverlag des Orientalischen Institutes der Universität, 1938, 8vo, 320 p. — Nos. 6, 361.
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- **ZDMG*: Zeitschrift der Deutschen Morgenländischen Gesellschaft. Neue Folge, Band XVII (92), hrsg. von P. KAHLE. Leipsic: Deutsche Morgenländische Gesellschaft in Kommission bei F. A. BROCKHAUS, 1938, 8vo, 704 + 45 p. — Price per vol.: R.M. 22—. — Nos. 209, 477.



ANNUAL BIBLIOGRAPHY OF INDIAN ARCHÆOLOGY

FOR THE YEAR 1938

I. GENERAL

1. [**Annual Bibliography of Indian Archæology, Vol. X, for the year 1935.*] See *An. Bibl. I. A.*, XII, no. 2.
Rev.: *BEFEO*, XXXVII, p. 520 f., by P. DUPONT: "Sa présentation et sa composition n'ont pas varié".
Poona Or., III, p. 126—30, by B. N. MITRA: "... the Editorial Board should be congratulated on their crowning achievement".
Luzac's, XLIX, p. 58 f.: "... as thorough, concise and accurate as usual".
J. Ind. Hist., XVII, p. 254, by V. R. R. DIKSHITAR: "... as interesting as the previous volumes..."
OLZ, XLI, p. 322—4, by H. ZIMMER.
Sc. & Cult., III, p. 566 f., by C. C. DAS GUPTA.
Museum, VLI, p. 107, by J. GONDA.
J. Sind Hist. Soc., III, 2, p. 67—77.
The Civil and Mil. Gazette, Lahore, July 10, 1938.
De Locomotief, Batavia, July 8, 1938.
DREWS: "... maintains the high standard of achievement..."
The Hindustan Rev., August 11, 1938.
N. Rotterd. Courant, July 8, 1938.
Kesari (Marāṭhī), Febr. 4, 1938; Jan. 6, 1939.
J. Sind Hist. Soc., III, 4, p. 92—6.
Luzac's, XLIX, p. 64: "... as useful and complete as ever".
2. **Annual Bibliography of Indian Archæology, Vol. XI, for the year 1936.* Leyden: publ. by the Kern Institute, 1938, 4to, 125 p., 13 pl. — Ann. subscr.: £ 1 (for non-members), 6 Guilders (for ordinary members) and Rs. 6 (for Indian members).
Introduction, see nos. 73, 109, 123, 434, 511, 564, 646, 662. The bibliography proper contains 807 items.
Rev.: *Ind. Cult.*, V, p. 125, by C. D. CHATTERJEE: "... a work of outstanding merit..."
Burl. Mag., LXXIV, p. 47, by Fred H. AN-
3. [**Annual Bibliography of Islamic Art and Archæology, Vol. I (1935).*] See *An. Bibl. I. A.*, XII, no. 3.
Rev.: *Am. J. Arch.*, XLII, p. 323, by F. O. WAAGÉ: "It is with a sincere "Many Happy Returns" that one welcomes this first volume..."
JRAS, 1938, p. 608, by K. A. C. CRESWELL: "If one glances through this book... the usefulness of such a bibliography at once becomes apparent".
Bul. S. O. S., IX, p. 466, by A. S. T[RITTON]: "... deserves a warm welcome".
4. **Annual Bibliography of Islamic Archæology, India excepted.* Edited by L. A. MAYER. Vol. II (1936). Jerusalem: Divan Publishing House, 1938, 8vo, 77 p.
Rev.: *Bul. Am. Inst. Irān, Art*, V, p. 275, by P[hillis] A[CKERMAN]: "... indispensable to every library with an art department".
5. *ANONYMOUS: — *Oriental Art in America. Recent Acquisitions in American Museums.* Chicago: the New Orient Society of America, 410 North Michigan Ave., 1938, 4to, 48 pl.

The Indian objects include: a bronze Natarāja, a Śaiva relief from Mathurā (15th cent.), a Yakṣa from Bharhut (Śunga). Further stucco heads from Afghanistan, a bronze statuette of the Buddha from Sumatra (9th cent.), a Khmer head and a Cham image of Śiva.

6. [**Bibliographie bouddhique II—VIII* (1931—1937).] See *An. Bibl. I. A.*, XII, no. 4 f.
 Rev.: *Archiv Orientální*, X, p. 457 f., by V. LESNY: "... la rédaction n'a rien perdu de sa grande objectivité en la matière, ni du soin avec lequel la bibl. se trouve complétée chaque année".
OLZ, XLI, p. 322, by H. ZIMMER.
WZMK, XLV, p. 314 f., by E. FRAUWALLNER.
7. BORN, W.: *Das Spinnrad*.
Ciba Rundschau, 1938, no. 30, p. 1090—117.
 On the Indian spinning-wheel and its migration to East and West.
8. *COOMARASWAMY, Ananda K.: — *Asiatic Art*.
 Chicago: The New Orient Society of America, 410 North Michigan Ave., 1938, 15 p., 3 ill.
 General principles of traditional art as opposed to individualistic art.
9. [*FORBES, R. J.: — *Bitumen and Petroleum in Antiquity*. Leyden 1936.] See *An. Bibl. I. A.*, XII, no. 13.
 Rev.: *Syria*, XIX, p. 174 f, by André PARROT: "... un ouvrage concis et bien présenté, d'une utilisation facile et toujours profitable."
PBO, I, p. 67—72, by St. PRZEWORSKI: "F. hat in mustergültige Weise seine Aufgabe erfüllt."
10. *FORBES, R. J.: — *Neues zur ältesten Geschichte des Bitumens*.
Bitumen (Berlin), 1938, Heft 6/7, 32 p., 6 ill.
 Additions (in German) to no. 9.
11. GOETZ, Hermann: — *Como os artistas clássicos da Europa viram o Oriente* [How the classical artists of Europe saw the Orient. In Portuguese].
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12. [HEINE-GELDERN, R.: — *Archaeological Traces of the Vedic Aryans*.
JISOA, IV, 2, p. 87—115.] See *An. Bibl. I. A.*, XI, no. 24a.
 Rev.: *Mitt. Anthr. Ges. Wien*, LXVIII, p. 407 f., by F. HANČAR: "Die unausweichliche Unsicherheit solcher Versuche lässt selbstverständlich auch H. G.'s Hypothese zwar als anregend und der Forschung Richtung gebend, aber keineswegs als restlos überzeugend erscheinen".
13. *HENNIG, Richard: — *Terrac incognitae. III*.
 1200—1415 n. Chr. [In German]. Leiden: E. J. Brill, 1938, 389 p., 13 ill. — Price: 7.50 guilders.
 Cont. of *An. Bibl. I. A.*, XII, no. 20.
14. HERTZ, A.: — *La provenance de la roue*.
PBO, I, p. 58—66.
 According to the author, the wheel was invented in Susa; originally it was a solar symbol.
15. LEBLOND, Ary: — *The Arts of the Indian and Pacific Oceans at the Museum of France Overseas in Paris*.
Ind. Art & L., XII, p. 115—8.
 The collections includes sculpture from Indo-China and Indian furniture.
16. LUCAS, A.: — *Inlaid eyes in Ancient Egypt, Mesopotamia and India*.
Techn. Studies Fogg Art Museum, VII, 1938, 1, p. 3—33.
17. MASSON-OURSSEL, Paul: — *Louis de La Vallée Poussin (1869—1938)*.
JA, CCXXX, p. 287—9.
18. MOOKERJI, Radhakumud: — *New Light on Ancient India*.
Sc. & Cult., IV, p. 316—8.
 According to VAVILOV, a Russian scholar, wheat was first cultivated in the Punjab and the neighbouring hill country and civilization started here in neolithic times.
19. *NAWRATH, Alfred: — *Indien und China. Meisterwerke der Baukunst und Plastik*. Vienna: A. Schroll, Nikolsdorfergasse 7—9, 1938, 4to, 64 p., 108 pl. — Price: 18 R.M.
 Photographs of antiquities in China, Burma, Ceylon and India. The introduction is in Ger-

man; the notes accompanying the plates are in German and English.

Rev.: *N. Rotterd. Courant* [Dutch], 20th July 1938, by J. PH. VOGEL: "...met warmte aan te bevelen aan den kunstzinnigen leek, voor wien het bedoeld is, maar ook aan den vakgeleerde" [warmly recommended to the art-loving layman, for whom it is meant, but equally to the professional].

The Statesman, Calcutta, 16th August 1938.

OAZ, XIV, p. 240 f., by F. GELPKE.

20. PRZEWORSKI, St.: — *Zabytki starożytnego Wschodu w zbiorach polskich* [Antiquities of the Ancient Orient in Polish Collections. In Polish, with French contents]. *Wiadomości Numizmatyczno-Archeologiczne*, XIX, p. 67—78, 10 ill.
Luristan bronzes, pottery from Tepe Ghiyan, Sasanian seals from the National Museum, Warsaw, and from some private collections.
21. *Religie Wschodu* [Religions of the East. In Polish]. *Bibliotheka Wiedzy*, Vol. 39. Warsaw: Trzaska, Evert & Michaelski, 8vo, VIII + 461 p., 44 ill.
Among the contents: J. PRZYLUSKI: *Religie azjatyckie* [Asiatic Religions], p. 1—24; St. SCHAYER: *Braminizm, Buddyzm indyjski, Religie irańskie*, p. 119—306. — Among the illustrations some unpublished objects from Polish collections: Chinese (of W. JABLONSKI), Indian (of the Library of the J. Pilsudski University, Warsaw).
22. STRZYGOWSKI, Josef: — *Vergleichende Kunstforschung* [Comparative Art Research]. *JISOA*, VI, p. 106—17.
23. *TAYLOR, Griffith: — *Correlations and Culture: a Study in Technique*. *Nature* (London), 1938, p. 737—41, 3 fig.
On the spread of early culture, including theories on Mohenjo-daro and Polynesian civilization.
24. TERRA, H. de, TEILHARD de CHARDIN, P., and MOVIUS, Hallam L.: — *Geological and Archaeological Aspects of South-Eastern Asia*. *Nature* (London), 1938, p. 275—8.
Conclusions from geological data and prehistoric finds.
25. *VALETTE, John de La: — *Indian Culture and Dutch Museums*. *J. Royal Soc. of Arts*, LXXXVI, p. 292—312, 8 ill.
26. VISSER, H. F. E.: — *Reorganisatie en vernieuwing van het interieur van het Museum van Aziatische kunst* [Reorganization and renovation of the Interior of the Museum of Asiatic Art, Amsterdam. In Dutch]. *Maandbl. beeld. k.*, XV, p. 205—10, 3 ill.
27. VISSER, H. F. E.: — *Het Rijksmuseum voor Volkenkunde te Leiden herboren* [The State Museum of Ethnography at Leiden reborn. In Dutch]. *Maandbl. beeld. k.*, XV, p. 3—10, 79—87, 11 ill.

II. INDIA

II, I. GENERAL

28. **Administration Report of the Government Museum and Connemara Public Library for the year 1937—38*. Madras: Government Press, 1938, 22 p., 3 pl. — Price: As. 8.
Attention has been concentrated on South Indian stone sculpture. Among the acquisitions were a Pallava Durgā and an Eastern Chālukya Dvarapālaka; further a metal Naṭeśa from Kuram.
29. *ALTEKAR, A. S.: — *Position of Women in Hindu Civilization from prehistoric times to the present day*. Benares Hindu University: The Culture Publication House, 1938, XI + 468 p., 8 pl. — Price: Rs. 6.
30. **Annual Report of the Department of Archaeology, Baroda State, 1935—36*, by Hirananda SASTRI. Baroda State Press, 1938, 4to, 86 p., 8 pl. — Price: Rs. 2—7—0.
Contents: Three sites were explored: Amreli, Mūla-Dvarakā and Kāmrej. In the last mentioned site a great number of coins were found (p. 45—60); Amreli also yielded some coins (p. 61—6) as well as terra-cotta and stone images and pottery.
Rev.: *Ind. Art & L.*, XII, p. 66 f., by C. E. A. W. OLDHAM.
31. **Annual Report of the Archaeological Department, Baroda State, for 1936—37*, by Hirananda SASTRI. Baroda State Press, 1938, 4to, 46 p., 14 pl. — Price: Rs. 2—7—0.
Excavation was continued at Amreli, which yielded an interesting clay mould, some terra-cottas and coins. Work was started on the old site of Pāṭaṇ. Some marble Jaina images were examined, new coins acquired. Cf. no. 119.
32. *Annual Report of the Archaeological Department, Cochin State, for the year 1112 M. E. (1936—37 A. D.)*, by P. Anujan ACHAN. Ernakulam: Cochin Govt. Press, 1938, 4to, 15 p., 11 pl. — Price: As. 12.—.
Conservation: A number of Non-Devaswam monuments have been added to the list of "Ancient Monuments" and are preserved by the Department. Of the about 350 Sirkar managed temples several have been declared "Ancient Monuments" and are looked after by the Devaswam Department. Four temples contain mural paintings (16th—19th cent.). Appendices A—G.
33. [**Annual Report of the Archaeological Survey of India for the years 1930—1, 1931—2, 1932—3, 1933—4*. Delhi 1936.] See *An. Bibl. I. A.*, XII, no. 39.
Rev.: *Rev. Arch.*, XI, p. 146—9, by Jeannine AUBOYER.
34. [**Annual Report of the Archaeological Survey of India, 1934—35*] See *An. Bibl. I. A.*, XII, no. 40.
Rev.: *J. Ind. Hist.*, XVII, p. 254 f., by V. R. R. DIKSHITAR.
BEFEO, XXXVII, p. 511—3, by P. DUPONT.
Q. J. Mythic S., XXIX, p. 78—80, by A. V. R[AMANATHAN].
35. **Annual Report of the Archaeological Survey of India, 1935—36*. Ed. by J. F. BLAKISTON. Delhi: Manager of Publications, 1938, 4to, 163 p., 40 pl. — Price: Rs. 15 or 24 s.
Contents: Introduction p. 1—3. — Section I: Conservation p. 4—32. — S. II: Exploration and Research p. 33—87. — S. III: Epigraphy p. 88—116. — S. IV: Museums p. 117—28. — S. V.:

- Officer on special duty p. 129 — S. VI: Archaeological Chemist p. 130—3. — S. VII: Treasure Trove p. 134—6. — S. VIII: Miscellaneous Notes p. 137—51. — S. IX: Departmental Routine Notes p. 152—55. — 2. Appendices. —
Rev.: *J. Ind. Hist.*, XVII, p. 393 f., by V. R. R. D[IKSHITAR].
36. **Annual Administration Report of the Departments of Archaeology, Research and Museum for the Fasli year 1893—94* (1937 A. D.). *His Highness' Government, Jammu and Kashmir*. Jammu: Ranbir Govt. Press, 1938, 4to, 7 p.
Conservation of several monuments, including the mausoleum of Zain-ul-Abdin and the Arhadvana Vihāra.
37. [**Annual Reports of the Mysore Archaeological Department for the years 1933, '34 and '35*. Bangalore 1936.] See *An. Bibl. I. A.*, XII, p. 42 f.
Rev.: *Ind. Cult.*, V, p. 127 f., by C. C. D[AS] G[UPTA].
OLD, I, 1, p. 1 f.; 3, p. 5—7, by B. A. SALETORE: "The volume before us ... is in keeping with the excellent reports hitherto issued..."
Poona Or., III, p. 119—22, by B. N. MITRA: ".....superbly produced and well-designed volumes."
38. **Annual Report of the Mysore Archaeological Department for the year 1936*. Bangalore: Government Press, 1938, 4to, 187 p., 25 pl.
Among the ancient sites studied were Manjarābād, Angaḍi, Mēlige and Nagar. About 70 inscriptions were collected.
Rev.: *The Hindu, Madras*, 31th July 1938, by F. H. GRAVELY.
39. **Annual Report of the Mysore Archaeological Department for the year 1937*. Bangalore: Government Press, 1938, 4to, 243 p., 25 pl.
Among the monuments studied were the Arkeśvara temple at Hale-Ālūr, with sculptures probably belonging to the Chola period, and the Rāmeśvara temple at Narasamaṅgala. 75 inscriptions were collected.
40. [**Annual Report of the Archaeological Department of H. E. H. the Nizam's Dominions for the year 1933—34*.] See *An. Bibl. I. A.*, XII, no. 45.
Rev.: *J. Ind. Hist.*, XVII, p. 259, by V. R. R. DIKSHITAR: "... excellent work..."
41. **Annual Report of the Archaeological Department of His Exalted Highness the Nizam's Dominions, 1344 F. (1934—35 A. D.)*. Calcutta: Baptist Mission Press, 1938, 4to, 92 p., 8 pl. — Loose Appendix containing 4 pl. (inscriptions). — Price: Rs. 5.
Report: p. 1—14, by Syed YUSUF. Among the monuments surveyed were the fort at Kalyānī, the mausolea at Holconda. Prehistoric graves discovered in the Osmanabād district. Conservation of the Ajanta frescoes continued; repairs and conservation at Ellora, Daulatabād, Khuldabād, Aurangabād, Bidar. Excavations at Warangal Fort and Hashmatpet. Appendices A-U. Cf. nos. 121, 309—14.
42. **Annual Report of the Archaeological Department of His Exalted Highness the Nizam's Dominions, 1345 F. (1935—36 A. D.)*. Calcutta: Baptist Mission Press, 1938, 4to, 79 p., 15 pl. — Price: Rs. 5.
Report: p. 1—15, by G. YAZDANI. Survey of prehistoric sites. New vihāra cave discovered at Bhokardan, Aurangabad district. Conservation of Ajanta caves continued, Ellora, Khuldabād, Daulantabād, Aurangabād, Bidar. Appendices: A—U Cf. nos. 153, 315, 452, 490 f.
43. **Annual Report on the Working of the Curzon Museum of Archaeology, Muttra, for the year ending March 31, 1937*. Allahabad: Superintendent, Printing and Stat., 1938, 8vo, 11 p., 2 pl.
In spite of the absence of systematic excavations 78 antiquities were added to the museum, among them 17 stone objects. They include a door-jamb of the Gupta period showing Yamunā standing with a *pūrṇa ghāṭa*, and eight heads of foreigners, one of them of a remarkably Assyrian character.
44. **Annual Report on the Working of the United Provinces Provincial Museum, Lucknow, for the*

- year ending 31st March, 1938. Allahabad: Govt. Printing and Stat., 1938, 8vo, 13 p. — Price: As. 4.
Additions: a copper plate grant (Samv. 1649), an image of Sūrya, two earthen jars and 91 coins.
45. *ANONYMOUS: — *Archæological Exploration in the Panjab*.
Nature, London, 28th May 1938.
On the "Panjab Exploration Fund".
46. *ANONYMOUS: — *Rs. 20,000 Grant for Archæology: Work in Gwalior*.
Statesman, Delhi, 18th August 1938.
47. ANONYMOUS: — *Obituary Mr. N. G. Majumdar*.
J. Gr. Ind. Soc., V, p. 157 f.
48. *ANONYMOUS: — *Light on India's buried Past. Tombs discovered near Karachi*.
The Sphere, London, 10th Sept. 1938.
Muhammadan tombs showing Hindu influence.
49. *ANONYMOUS: — *Archæologist killed: attacked in Camp by Dacoits*.
Civil and Military Gazette, Lahore, 13 Nov. 1938.
On the death of Mr. N. G. MAJUMDAR.
50. ANONYMOUS: — *Terracottas from a big Mound near Ghosi, Dist. Azamgarh, U. P.*
Yearbook R.A.S. Bengal, II, p. 35.
Bricks of Gupta and Maurya period, exhibited at the Annual Meeting of the Royal Asiatic Society, Bengal.
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 Description, with illustrations, of two rock-cut temples of the Pallava period and the stone-built temple of Vijayālaya-Chōlīśvara on the hillock called Mēlaimalai near the village of Nārttāmalai in Pudukkotta State, Madras. Also notice of an inscription of the 45th year of the reign of the Chōla king Kulōttuṅga I (A. D. 1115), which is engraved in the *mukha-maṇḍapa* of one of the two rock-cut temples mentioned above.
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151. SRIVASTAVA, H. L.: — *A Guide to Fathehpur Sikri*. Delhi: Manager of Publ., [1938?] IV + 77 p., 8 pl., map.
Rev.: *Ind. Hist. Quart.*, XIV, p. 184 f., by A. B. HABIBULLAH: "... excellently produced guide..."
152. STEIN, Otto: — *Arthaśāstra and Śilpaśāstra. Archiv Orientální*, X, p. 163—209.
On the construction of royal palaces. Cont. of *An. Bibl. I. A.*, X, no. 184.
153. YAZDANI, G.: — *Note on the Survey of the Mudgal Fort. A. R. Nizam's*, 1345 F., p. 25—7.
This fort has a history going back to the Yadava dynasty and bears several inscriptions belonging to Bijapur kings.
154. ZUTSHI, C. N.: — *Mughal Architecture, Mayurbhanj Chronicle*, VII, 4, p. 12—5, 4 ill.

II, 3. PAINTING

155. [*ARNOLD, Sir Thomas W., and WILKINSON, J. V. S.: — *The Library of A. Chester Beatty. A Catalogue of Indian Miniatures*.] See *An. Bibl. I. A.*, XII, no. 184.
Rev.: *Ind. Art & L.*, XII, p. 67—9, by Sir Basil GRAY: "... an enticement to any lover of beautiful books and a formidable reply to the charge that we in England neglect Indian art". *Burl. Mag.*, LXXII, p. 47 f., by H. GOETZ: "... a very important contribution to our knowledge of Indian civilization."
156. BROWN, Percy: — *Portrait of a Lady of the Elizabethan Period. Yearbook R.A.S. Bengal*, II, p. 196—8.
Probably a copy, made by an artist of Jahangir's court, of a portrait of Lady Roe.
157. BROWN, Percy: — *Miniature Painting of a Mughal Prince. Yearbook R.A.S. Bengal*, II, p. 214—6.
A portrait of Prince Dara Shikoh, eldest son of Shah Jahan. It bears the name of the artist, Hunhar, in Hindī characters.
158. BROWN, W. Normann: — *A Manuscript of the Sthānāṅga Sūtra illustrated in the early Western Indian Style. NIA*, I, p. 127—9, 2 pl.
A MS. of this canonical Jaina work belonging to R. GARRET, Baltimore.
159. COHN-WIENER, Ernst: — *Miniatures of a Razm Nameh from Akbar's Time. Ind. Art & L.*, XII, p. 90—2, 2 pl.

Illustrations of the Razm Nameh, a compilation from the Mahābhārata written in the Persian language for the use of Akbar and his courtiers.

160. ERDMANN, Kurt: *Eine unbekannte Genealogie des Moghulhauses im Schloss Wilhelmshöhe OAZ*, XIV, p. 12—5, pl. 3.

An album containing 116 portraits of Moghul princes from Timur to Farrukh-Siar.

161. GANGOLY, O. C.: — *An illustrated Manuscript of the Bhagavata from Orissa*. *Mod. Rev.*, LXIV, p. 161 f., 1 pl.

162. [GODARD, Yedda A.: — *Un album de portraits des princes timurides de l'Inde*. With a note on the calligraphy by Bahman KARIMI.] See *An. Bibl. I. A.*, XII, no. 196.

Rev.: *Bul. Am. Inst. Irān. Art*, V, p. 275, by Eric SCHROEDER: reserved critique.

163. GODE, P. K.: — *An illustrated Manuscript of the Bhāgavatapurāṇa copied in A. D. 1648*. *NIA*, I, p. 249—53.

164. GRAY, Basil: — *Deccani Paintings: the School of Bijāpūr*. *Burl. Mag.*, LXXIII, p. 74—6, 4 ill.

The Bijāpūrī style, like the Mughal style, was Persian modified by Hindu influence, but, unlike the latter, it was connected with South Indian tradition.

165. HOLLIS, Howard C.: — *Three Rājput Pictures*. *Bul. Cleveland Mus.*, XXV, p. 113 f.

166. *KHANDALAVALA, Karl: — *Indian Sculpture and Painting. An introductory Study*. Bombay: D. B. Taraporevala, 1938, 4to, 84 p., 21 colour and 40 monochr. ill. — Price: Rs. 28.—

From the introd.: "It was often brought home to me that there existed a real need for a treatise which, though comprehensive in range, was condensed in form and written in a simple style scrupulously avoiding the complicated jargon which so frequently clouds art criticism." KRAMRISCH, Stella: — *Notes. Paintings at Bādāmi*. See no. 210.

KRAMRISCH, Stella: — *Notes. Paintings at Bādāmi*. See no. 210.

167. MAJMUDAR, M. R.: — *Specimens of Arts allied to Painting from Western India*.

NIA, I, p. 377—82, 6 pl.

Pencil-stencils and ornamental weavings done on small looms.

168. MAJMUDAR, M. R.: — *Earliest Devīmāhātmya Miniatures with special Reference to Śakti-worship in Gujarāt*.

JISOA, VI, p. 118—36, pl. XXVIII.

These miniatures "represent a school of Indian art based on old traditions, and carry us back at least a century and a half further (i. e. to the beginning of the 15th century) than the oldest available example of Rājput and Mughal pictures of the same theme."

169. PARAMASIVAN, S.: — *Technique of the Painting Process in the Kailāsantha and Vaikunthapuram Temples at Kanchipuram*. *Nature* (London), CXLII, p. 757.

Both series of paintings belong to the best specimens of the Ajanta school. A fine wash is applied to a rough coat of lime plaster while still wet. On the lime wash a coat of paint in lime medium is applied—a fresco-secco technique. The pigments are carbon black, yellow and red ochres and terre verte. Analyses of the rough plaster are given.

170. RAGHAVAN, V.: — *Dakṣiṇa citra*. *JISOA*, VI, p. 195 f.

In contrast with Dr. KRAMRISCH, the author states that the expression *dakṣiṇa citra* refers to music, not to painting (Cf. *An. Bibl. I. A.*, XII, no. 199).

171. RAY, Sudhansu Kumar: — *The characteristic features of Alpana*.

J. Arts a. Crafts, I, 1, p. 6—8, 6 fig.

On figures in white drawn with a finger (Bengal).

172. *ROWLAND, Benjamin: — *The Wall-paintings of India, Central Asia and Ceylon. A comparative Study. With an introductory essay on the Nature of Buddhist Art* by A. K. COOMARASWAMY. With a foreword by A. Townshend JOHNSON and colour plates by F. Bailey VAN-

DERHOEF. Boston: the Merrymount Press, 1938, 4to, 94 p., 30 pl. — Price: \$ 45.

Rev.: *JAOS*, LVIII, p. 484 f., by W. Norman BROWN: "The plates being the finest reproductions ever made of Indian wall paintings, every user of the book is bound to be delighted with them."

SARMA, L. Ganesha: — *Sittannavasal*. See no. 105.

173. SASTRI, Hirananda: — *A pre-Mughal Citrapāṭa from Gujarat*.

Ind. Hist. Quart., XIV, p. 425—31, 1 pl.

A Jain yantra preserved in Pātan.

174. SEN, J. K.: — *Chitraśilpe Hindu Muslim saṅgam* [The mixing of Hindu and Muslim pictorial Art. In Bangālī].

Vichitrā, Āśvin, 1345.

175. SIMSAR, Muhammed A., and BROWN, W. Nor-

man: — *Late Mughul Illustrations to the Iqbāl-Nāmah-i Jahāngīrī*.

JAOS, LVIII, p. 354—65, 4 pl.

The paintings represent important events and scenes from Akbar's life.

176. SIVARAMAMURTI, S.: — *The Indian Painter and his Art*.

The Cultural Heritage of India, III, p. 555—65.

See no. 70.

177. *SOLOMON, W. E. Gladstone: — *Ajanta and the India Museum*.

Times of India, Bombay, 18th Jan. 1938.

On a number of copies, preserved in the India Museum, which were made for GRIFFITHS' work on Ajanta.

178. SOLOMON, W. E. Gladstone: — *Mughal Pictures in London. Mr. Y. Dawud's Collection*.

Isl. Cult., XII, p. 365—7, 1 pl.

II, 4. PLASTIC ART AND ICONOGRAPHY

179. ACHAN, P. Anujan: — *A Buddha Image at Paruvāśseri*.

Bul. Rama Varma Res. Inst., VI, p. 118, 2 pl.

A seated Buddha in dhyāni mudrā, with a worshipper on each side, was found in a small shrine near Trichur.

180. AGRAWALA, Vasudeva S.: — *A new Bodhisattva and a Bacchanalian Group from Mathura*.

JISOA, VI, p. 68—72, pl. XX—XXII.

A colossal standing figure in the style of friar Bala's Bodhisattva. The Bacchanalian group does not show any Greek influence, unlike those previously found.

181. AGRAWALA, V. S.: — *Dhyāni Buddhas and Bodhisattvas*.

J.U.P. Hist. S., XI, 2, p. 1—13, 2 pl.

Bodhisattva images from Mathura, some of which have a Dhyāni Buddha in their head-dress.

182. AGRAWALA, V. S.: — *New Sculptures from Mathura*.

J.U.P. Hist. S., XI, 2, p. 66—76, 4 pl.

Cf. no. 180.

183. ANONYMOUS: — *Inscribed Buddhist Bronzes from the old Buddhist Vihāras at Negapatnam, South India*.

Yearbook R. A. S. Bengal, II, p. 36 f.

13 bronzes exhibited at the Annual Meeting, R.A.S. Bengal.

184. *ANONYMOUS: — *Early Chinese and Graeco-Aryan Sculpture in Stone and Marble*.

American Art News, 15th Jan. 1938, 5 pl.

A Graeco-Buddhist standing Buddha in horn-blende schist (from Spink & Son, London).

185. ANONYMOUS: — *Sculptures from Sārnāth*.

Yearbook R.A.S. Bengal, II, p. 36.

A Yaksha or Chauri-bearer, a statuette of the Buddha, a hand of the Buddha, a female figure.

186. AUBOYER, Jeannine: — *The Symbolism of Sovereignty in India according to Iconography*.

Ind. Art & L., XII, p. 26—36, 8 pl.

The three animals supporting the back of Buddha's throne, to wit makara, lion and elephant, are explained as symbols of the ocean, the sun and the earth and represents a synthesis of the universe over which the *cakravartin* reigns.

187. BANERJEA, Jitendra Nath: — *Some Folk Goddesses of Ancient and Mediæval India*.

Ind. Hist. Quart., XIV, p. 101—9.

The *rākṣasī* Jarā, whose myth resembles that of Hārītī, and the goddess Jyesthā; probably personified diseases.

BANERJEA, J. N.: — *A Note on the Indian Prototypes of the Papar Reliefs*. See no. 621.

188. *C. B. C.: — *Mysore's Mammoth Monolith*.

Sunday Statesman, Delhi, 10 July 1938.

On the Gotama colossus.

189. [*COOMARASWAMY, A. K.: — *Elements of Buddhist Iconography*. Cambridge (Mass.)

1936.] See *An. Bibl. I. A.*, XII, p. 214.

Rev.: *Archiv Orientalní*, X, p. 456 f., by V. LESNY.

190. COOMARASWAMY, A. K.: — *The Yakṣa of the Vedas and Upaniṣads*.

Q. J. Mythic S., XXVIII, p. 231—40.

It is perhaps by *daimon* (as "genius" but not as "demon") that *yakṣa* could best be translated.

191. COOMARASWAMY, A. K.: *Uṣṇīṣa and Chatra, Turban and Umbrella*.

Poona Or., III, p. 1—19.

192. COOMARASWAMY, A. K.: — *The two Reliefs from Bharhut in the Freer Gallery*.

JISOA, VI, p. 149—62, pl. XXXIV f.

On one relief a *stūpa* surrounded by human and divine worshippers is shown; on the other a wheel is worshipped in a two-storeyed building.

193. DAS GUPTA, Charu Chandra: — *Bibliography of ancient Indian Terracotta Figurines*.

JRAS Bengal, Letters, IV, p. 67—120.

194. DAS GUPTA, Ch. Ch.: — *Horse in Pre-Maurya Art*.

Ind. Cult., IV, p. 423—7, 1 pl.

On terracotta figurines of horses.

DAYAL, Prayag: — *A rare Coin, a new Sculpture and Inscription*. See no. 436.

195. DUTT, Guru Saday: — *Dolls and Figure Toys of Bengal*.

J. Arts a. Crafts, I, 1, p. 1—4, 6 ill.

"In the simplest forms we find here a living continuity with the most ancient Indian tradition..."

196. DUTT, G. S.: — *Bengali Terracottas*.

JISOA, VI, p. 169—80, pl. XXXVI—XXXIX.

On the national art tradition of Bengal as seen in her terracottas.

197. FERMOR, Sir Lewis: — *An Iron Horse from the Central Provinces*.

Yearbook R.A.S. Bengal, II, p. 211—4.

A small iron horse, probably a votive image, found in a hill in the Chhindwara district.

198. GANGOLY, O. C.: — *Indian Sculpture*.

The Cultural Heritage of India, III, p. 536—54. See no. 70.

199. GANGOLY, O. C.: — *The Antiquity of the Buddha-Image: the Cult of the Buddha*.

OAZ, XIV, p. 41—59, 10 fig.

"The available evidence, literary or monumental, does not permit the fixation of the date of the earliest antiquity of the Buddha image..."

200. GANGOLY, O. C.: — *Some Buddhist Sculptures in relation to some Buddhist Texts*.

NIA, I, p. 544—53, 7 ill.

Representations of the Nativity of the Buddha and the Conversion of Nanda.

201. GHOSE, Ajit: — *A Natarāja Sculpture of the Period of Rājendracōla I*.

JISOA, VI, p. 94—6, pl. XXV.

202. GHOSHAL, U. N.: *Some Indian Parallels of Lokeśvara Types in Indo-China*.
J. Gr. Ind. Soc., V, p. 147—50, pl. II.
203. GOPALACHARI, S.: — *Some South-Indian metal Images and their Dhyānas*.
JISOA, VI, p. 14—25, pl. IV—XVI.
204. GUPTA, J. N.: — *Bikrampur o Bāṅglār sarva-pratham ardhanārīśvar mūrti* [The earliest Ardhanārīśvara Image of Vikrampur and Bengal. In Bangālī].
Bhāratvarsha, Āśvin, 1345.
205. [HARTMANN, Gerda: — *Einige Beiträge zur Geschichte der Göttin Lakṣmī*.] See *An. Bibl. I. A.*, X, no. 413.
Rev.: *OAZ*, XIV, p. 167, by G.
206. HARTNER, Willy: — *The pseudoplanetary Nodes of the Moon's Orbit in Hindu and Islamic Iconographies. A Contribution to the History of ancient and medieval Astrology*.
Ars Isl., V, p. 113—54, 38 ill.
The author sees a connection between Indian and Near Eastern astronomical iconographies and the Celtic kettle of Gundestrup.
207. [HERAS, H.: — *The Origin of the so-called Graeco-Buddhist School of Sculpture of Gandhāra*.] See *An. Bibl. I. A.*, XII, no. 156.
Rev.: *BEFEO*, XXXVII, p. 514—6, by P. DUPONT: "Les critiques que soulève un tel assemblage d'hypothèses sont presque illimitées."
208. *HOLMES, Winifred: — *Mysore's medieval Sculpture*.
Discovery (Cambridge Univ. Press), New Ser., I, p. 77—87, 10 ill.
- KHANDALAVALA, Karl: — *Indian Sculpture and Painting*. See no. 166.
209. KOHL, Josef Friedrich: — *Der Zodiak des Śiva-Tempels im Fort von Trichinopoly*. [The Zodiac of the Śiva-temple in the Fort of Trichinopoly.].
ZDMG, XCII, p. 28—46.
210. KRAMRISCH, Stella: — *Notes*.
JISOA, VI, p. 197—203, pl. XLIII—XLV.
'Madhupāna' scenes from Mathurā (note to no. 180). — A Śiva head from Mathurā. — Paintings at Bādāmi. (Note to *An. Bibl. I. A.*, XI, no. 231).
211. KRISHNADAS, Rai: — *Śrī Gaṇeś* [In Hindī].
Nāg. Prach. Patr., XLIII, p. 1—13, pl.
On the worship, mythology and iconography of Gaṇeśa.
212. *LONGHURST, A. H.: — *Aśoka's Pillars*.
Ceylon Observer, Colombo, 27th March 1938, 4 ill.
213. MAJMUDAR, M. R.: — *Gujarātī or the Western School of Mediaeval Indian Sculpture*.
Ind. Hist. Quart., XIV, p. 553—61, 5 pl.
10th to 13th century.
214. MENON, V. K. R.: — *A Marble Statuette at 'Cālakkal'*.
Bul. Rama Varma Res. Inst., VI, p. 52 f., 1 pl.
A statuette representing a standing figure with two kneeling worshippers, perhaps of the Pallava period. It was unearthed near the temple of Cālakkal, Trichur.
215. MINAKSHI, C.: — *Elephant Lore in Pallava History*.
Q. J. Mythic S., XXVIII, p. 290—2, 1 pl.
Elephants represented by Pallava sculptors.
216. MINAKSHI, C.: — *Vīṇāhara in Pallava Sculpture*.
JISOA, VI, p. 84—7, 1 ill.
On Śiva's representation as Vīṇādhara, the master of music.
217. MINAKSHI, C.: — *The divine Dancer in Pallava Sculptures*.
Ind. Art. & L., XII, p. 93—8, 4 pl.
Śiva in different modes of dance.
218. PRZYLUSKI, Jean: — *From the Great Goddess to Kāla*.
Ind. Hist. Quart., XIV, p. 267—74.

The names Kāla, Kālī and Kalki are derived from a non-Aryan root meaning 'black'; originally they refer to a terrible aspect of the Great Goddess.

219. RAGHU VIRA and YAMAMOTO, Ch.: — *The Buddha and Bodhisattva in Indian Sculpture. Part I. Tables.* Publ. by the Director, the Internat. Academy of Indian Culture, Lahore, 1938, 4to, 65 p. — Price: Rs. 20 or 30 s.

From the preface: "The present volume is only the beginning of a long series, designed to study Indian sculpture in minute details ... The impressions of the naked eye, being crude and indefinite, do not reach very far and have been discarded in favour of the measuring tape."

220. RAO, S. Hanumantha: — *Hayagrīva.* *Ind. Hist. Quart.*, XIV, p. 846.

A *dhyāna-śloka* of this god from the *Tantrasāra*: four hands, holding conch, rosary, book and *jñānamudrā* (thumb and middle finger touching each other).

221. *REDDY, D. V. S.: — *The Art of Surgery in ancient Indian Sculptures.* *Bul. of the Institute of the History of Medicine*, VI, p. 81—7, 2 ill.

On representations of the Śibi jātaka in Amarāvati and Gandhāra sculptures.

222. ROWLAND, Benjamin: — *Buddha and the Sun-god.* *Zalmoxis*, I, p. 69—84, 9 pl.

On the connection between Mithra, Maitreya and the Buddha.

223. SANKALIA, H. D.: — *The earliest Jain Sculptures in Kāthiāwār.*

JRAS, 1938, p. 426—30, pl. III—IV.

Figures of Tirthaṅkaras and of the goddess Ambikā cut out in rocks near Dhank.

224. SANKALIA, H. D.: — *An American Fertility Figure and Lakuliśa.*

Ind. Cult., IV, p. 358 f., 1 pl.

A gold image from Columbia, resembling Lakuliśa in iconographic details.

225. [*SARASWATI, Sarasi Kumar: — *Early Sculpture of Bengal.* Calcutta 1937.] See *An. Bibl. I. A.*, XII, no. 175.

Rev.: *Ind. Cult.*, IV, p. 530 f., by N. N. DAS GUPTA: "We eagerly await the publication of the bigger volume promised by the learned author".

226. SARMA, Sivdatt: — *Bhāratvarsh ke katipay prācīn devālayon par bhogāsonon ki pratimāen* [Erotic images on some ancient temples in India. In Hindi].

Nāg. Prach. Patr., XLIII, p. 179—84.

227. V[ISSER, H. F. E.]: — *Twee Zuid-Voorindische bronzen figuren* [Two South Indian bronze Images. In Dutch].

Maandbl. beeld. k., XV, p. 350 f., 1 ill.

A Śiva (about 14th cent.) and a Śaiva saint (about 15th cent.) in the Museum of Asiatic Art, Amsterdam.

228. [*VOGEL, J. Ph.: — *The Man in the Well and some other subjects illustrated at Nāgārjunikōṇḍa.*] See *An. Bibl. I. A.*, XII, no. 227.

Rev.: *Ind. Cult.*, V, p. 121, by B. C. LAW: "We wish that Dr. VOGEL should continue to throw light on many of the Nāgārjunikōṇḍa sculptures..."

II, 5. PALÆOGRAPHY

229. BOSE, Sushil K.: — *Studies in Gupta Palæography.*

Ind. Cult., IV, p. 325—46.

II. The inscriptions from Māṇḍāsor—III. Sunia rock inscription of Chandravarman—IV. The origin of the so-called Eastern variety—

Cont. of *An. Bibl. I. A.*, XII, no. 228.

230. KAPADIA, H. R.: — *A detailed Exposition of the Nāgarī, Gujarātī and Modī Scripts.* *An. Bhandarkar Inst.*, XIX, p. 386—418.

II, 6. EPIGRAPHY

231. ACHARYA, G. V.: — *A Grant of Gurjara King Jayabhaṭṭa III: Kalachuri year 486*.
Ep. Ind., XXIII, p. 147—55, pl.
232. AHMAD, M. Shamsuddin: — *Three Inscriptions of Bengal*.
Ep. Ind. Mosl., 1935—6, p. 57—60.
An Arabic inscr. from Hathkola dated 868 H. and two Persian inscr. from Inchlabazar dated 1115 H.
233. AIYER, K. V. Subrahmanya: — *Regulations of the Sabhā from two Uttaramallūr Inscriptions*.
Ep. Ind., XXIV, p. 28—42.
These two Tamil inscriptions in the Vaikuṇṭha-Perumāḷ temple at Uttaramallūr, Chingleput district, Madras, contain regulations made by the *sabhā* (village assembly) of the place, one of the time of the Chōḷa king Parāntaka I, relating to settlement of boundaries, and the other dated in the reign of the Rāshtrakūṭa king Kṛishṇa III, regarding the procedure to be observed in the recovery of fines imposed by the assembly.
234. AIYAR, V. Venkatasubba: — *The Vailūr Inscription of Kōpperuñjīṅgādēva*.
Ep. Ind., XXIII, p. 174—82, pl.
This Tamil rock-inscription found at the village of Vailūr, North Arcot district, Madras, celebrates the capture of a Chōḷa king, whose name is not mentioned, by the Pallava chief Kopperuñjīṅga. The identity of these two rulers is discussed by the author.
235. AIYAR, V. Venkatasubba: — *Śēndamaṅgalam Inscription of Mānavāḷapperumāl; 5th year*.
Ep. Ind., XXIV, p. 22—8.
This Tamil inscr. in characters of the 13th cent. A. D. is found on a temple at Śēndamaṅgalam in the S. Arcot district, Madras. It records the gift of a village to a temple for purposes of worship. The position of the royal donor is discussed at length.
236. [**Annual Report on South Indian Epigraphy for the year ending 31st March 1933*. Madras 1936.] See *An. Bibl. I. A.*, XI, no. 299.
Rev. *Rev. Arch.*, XII, p. 308 f. by Jeannine AUBOYER.
237. [**Annual Report on South Indian Epigraphy for the year 1934*, Madras 1937.] See *An. Bibl. I. A.*, XII, no. 246.
Rev.: *J. Ind. Hist.*, XVII, p. 255 f., by V. R. DIKSHITAR.
Q. J. Mythic S., XXIX, p. 84 f., by A. V. R[AMANATHAN]: "The Report ... fully maintains the high traditions of the ... Epigraphical Department."
Rev. Arch., XII, p. 308 f., by Jeannine AUBOYER.
238. **Annual Report of South Indian Epigraphy for the year ending 31st March 1935*. Delhi: Manager of Publications, 1938, 4to, 157 p., 2 pl. — Price: Rs. 6—6 or 10 s.
Work of the superintendent (C. R. KRISHNAMACHARLU) and the assistants.
239. ANONYMOUS: — *Navagrāma Grant of the Mahārāja Hastin (G. E. [1]98) from Nagod State, C. I.*
Yearbook R.A.S. Bengal, II, p. 35 f.
A prose record in Sanskrit, the characters belonging to the northern class of alphabets.
240. AYYAR, A. S. Ramanatha: — *Śrīraṅgam Inscription of Garuḍavāhana-bhaṭṭa: Śaka 1415*.
Ep. Ind., XXIV, p. 90—6.
This Tamil inscr., found in the Raṅganātha temple at Śrīraṅgam, records a gift of land by Śrīnivāsa *alias* Śrīraṅga-Garuḍavāhana-Bhaṭṭa who renewed the *ārōgyasālai* and installed in it an image of Dhanvantari-Emberumān. It is dated in Śaka 1415 (A. D. 1493).

241. AYYAR, A. S. Ramanatha: — *Four Pāṇḍya Records from Ukkirankōṭṭai*.
Ep. Ind., XXIII, p. 283—8, pl.
 These four records come from the village of Ukkirankōṭṭai, Tinnevely district, Madras. Three of them are in Tamil and in Vaṭṭeluttu characters, the fourth is in Sanskrit and Grantha. They belong to the reign of the Pāṇḍya king Śaḍaiya-Māran, *alias* Rājasimha III.
242. BALASUBRAHMANYAN, S. R.: — *Chidambaram Inscription of Acyutadeva Rāya*.
J.O.R. Madras, XII, p. 169—78.
 Inscr. in Sanskrit and Tamil, written in Grantha and Tamil script.
243. BARUA, B. M.: — *Hāthihumphā Inscription of Khāravela*.
Ind. Hist. Quart., XIV, p. 459—85, 8 pl.
 An important Brāhmī inscr. of a king of Kalinga.
244. BARUA, B. M.: — *Minor Old Brahmi Inscriptions in the Udayagiri and Khandagiri Caves* (revised edition).
Ind. Hist. Quart., XIV, p. 158—66, 3 pl.
 New ed. of the inscr. published in bookform by the author in 1929.
245. BHANDARKAR, D. R.: — *Pūrvā*.
NIA, I, p. 142 f.
 The word *pūrvā*, which frequently occurs in inscriptions, is used in the sense of 'detailed order.'
246. BHATTACHARYA, P. N.: — *Nālandā Plate of Dharmapālādēva*.
Ep. Ind., XXIII, p. 290—2.
 This copper-plate charter in Sanskrit prose was found in 1927—28 among débris in Monastery I at Nālandā. It records the gift of a village by Dharmapāla.
247. BOSE, Sushil K.: — *Indore Plates of Pravara-sēna II*.
Ep. Ind., XXIV, p. 52—6, pl.
 This Sanskrit charter written in the 'box-headed' variety of Central Indian script is dated in the 23rd regnal year of the Vākāṭaka king Pravara-sēna II. It records the grant of a village to certain Brahmins. The writer of the plate is designated by the term *rajuka*.
248. CHAKRAVARTI, Bisweswar: — *King Harṣadeva of the Nepal Inscription*.
Ind. Hist. Quart., XIV, p. 841—3.
 This inscr. on the Paśupatinātha temple in Nepal (ed. *Ind. Ant.*, IX, p. 178) must be dated 759 A. D.
249. CHAKRAVARTI, N. P.: — *Sanskrit Epigraphy*.
A. R. Arch. Surv., 1935—6, p. 88—114.
 Collection and decipherment of inscriptions.
250. CHAKRAVARTI, S. N.: — *Four Gaṅga Copper-plate grants*.
Ep. Ind., XXIII, p. 261—9, 4 pl.
 These four charters, belonging to the Gaṅga kings of Kalinga were acquired in N. Ganjām and are now in the Indian Museum, Calcutta. They record grants of land to Brahmins by Mahārājas Jayavarman, Dānārṇava, Bhūpeन्द्रavarman and Rāṇaka Jayavarman respectively. The fourth charter is dated in the year 100; the others are not dated but may be assigned to the 9th and 10th centuries A. D. The language is Sanskrit.
251. CHHABRA, B. Ch.: — *Sonepur Plates of Mahā-Bhavagupta(II)—Janamējaya: the year 17*.
Ep. Ind., XXIII, p. 248—55, pl.
 Three copper-plates in a stone box were found at Sonepur Raj, the head-quarters of the Sonepur State in Orissa. The Sanskrit charter engraved on them records the donation of a village by the above mentioned king to a Merchants' Association which transferred the gift to two temples of Viṣṇu and Sūrya. It is dated in the 17th year of the King's reign.
252. CHHABRA, B. Ch.: — *Utmānzai Lamp Inscription in Kharoshthī*.
Ep. Ind., XXIII, p. 289, pl.
 This inscribed stone lamp comes from Utmānzai, Charsadda *tahsil*, Peshawar district. The inscription designates it as a gift at a *stūpa*. It is undated.

253. CHHABRA, B. Ch.: — *Index*.
Ep. Ind., XXII, p. 293—336.
254. DAVER, S. R.: — *A Note on the Rājapura Copper-plates of Madhurāntakadeva: samvat 987*.
Ep. Ind., XXIII, p. 244.
 The identification of Bhramarakōṭya and Chakra kōṭya proposed by Dr HIRALAL cannot be accepted.
- DAYAL, Prayag: — *A rare Coin, a new Sculpture and Inscription*. See no. 436.
255. DEB, Harit Krishna: — *Sone-East-Bank Copper-plate of Indradeva and Udayarāja*.
Ep. Ind., XXIII, p. 222—30, pt.
 This copper-plate charter, found in the river-bed near Sone-East-Bank, records the grant of a village to two Brahmins by the *Mahāmāṇḍalika* Udayarāja, whose overlord was the king Indradhavalā in the year v. s. 1254 (A. D. 1197). Language Sanskrit.
256. DESIKAR, Somasundara: — *The Kāḍavarāyas*.
J. Ind. Hist., XVII, p. 314—24.
 It appears from Tamil inscr. that the K. of the South Arcot district held subordinate positions from the time of Kulottunga I to Kulottunga III.
257. DISKALKAR, D. B.: — *Some unpublished Inscriptions of the Chaulukyas of Gujārāt*.
Poona Or., II, p. 222—33; III, p. 20—8, 69—74.
 Cont. of *An. Bibl. I. A.*, XII, no. 263. 11. Somanātha Pāṭaṇa inscr. of Bhīma (II) of v. s. 125 +. — 12. Porbandar inscr. of Viśaladeva of v. s. 1315. — 13. Kāṇṭelā inscr. of Arjunadeva of v. s. 1320. — 14. Bharāṇā inscr. of A. of v. s. 132(7). — 15. Rav (Cutch) inscr. of A. of v. s. 1328. — 16. Gīmār inscr. of A. of v. s. 1330. — 17. Cutch inscr. of Sārangadeva, date not known. — 18. Amaran inscr. of S. of v. s. 1333. — 19. Vanthali inscr. of S. of v. s. 1346. — 20. Abu Vimāla-Vasahi inscr. of S. of v. s. 1350. — 21. Mangrol inscr. of Karna (II) of v. s. 135 +.
258. DISKALKAR, D. B.: — *Inscriptions of Kathiawad*.
NIA, I, p. 576—90, 686—96, 724—39.
 A series of 200 selected inscriptions with an introduction. To be continued.
259. GHOSH, A.: — *An inscribed Brick from Nālandā of the year 197*.
Ep. Ind., XXIV, p. 20—2, pl.
 This brick, inscribed with the *Pratītyasamutpādasūtra*, was found in a votive stūpa attached to the Main Stūpa of Nālandā. It is dated in the year 197 which, if referred to the Gupta era, corresponds to A. D. 516—17.
260. GHOSH, Jogendra Chandra: — *Notes on the Irda copper-plate Grant of King Nayapālādēva*.
Ep. Ind., XXIV, p. 43—7.
 Some observations on the identity of the Pāla rulers mentioned in the Irda copper-plate grant published by Mr. N. G. MAJUMDAR (*Ep. Ind.* XXII, p. 150—9).
261. HALDER, R. R.: — *Chīravā Inscription of the Time of Samarasimha of Mewar; [Vikrama] samvat 1330*.
Ep. Ind., XXII, p. 285—92.
 This stone inscription in Sanskrit verse and Nāgarī, found at the village of Chīravā, about 8 miles north of Udaipur, the capital of Mewar, contains the pedigree of the Guhilot rulers of that State and records the gift of the village of Chīrakūpa (i. e. Chīravā) granted by the king Padmasimha to Yogarāja serving in his army. It is dated in *samvat* 1330 (A. D. 1273).
262. JAGADEB, L. H.: — *Ramachandī, the prominent Goddess of Tekkali Estate*.
J. Andhra Hist. Res., XI, p. 16—8.
 On a temple three inscr. in Devanāgarī script are found; two in Sanskrit (1090 A. D.) and one in Oriya language (16th cent.).
263. JOHNSTON, E. H.: — *The Gopālpur Bricks*.
JRAS, 1938, p. 547—53, pl. VIII—X.
 Bricks inscribed with Buddhist sūtras preserved in the Indian Institute, Oxford.

264. KHARE, G. H.: — *Find of a new Copper-plate. Mahratta*, Febr. 25, 1938.
A record of the Sendraka family, written in Sanskrit prose with protokanarese characters. About 655 A. D.
265. KHARE, G. H.: — *Find of a new Copper-plate Grant. Mahratta*, Dec. 2, 1938.
Sanskrit verse in Nāgarī, extolling Bhīllama of the Yadava family. Date 1251 A. D.
266. KONOW, Sten.: — *Allahabad Museum Inscriptions of the year 87. Ep. Ind.*, XXIII, p. 245, pl.
Two inscribed slabs, apparently from Kosam and now in the Allahabad Municipal Museum, must have formed a seat for an image of Dēvī. They are dated in the reign of a *Mahārāja* Bhadrāmēgha and in the year 87 which probably refers to the era of Kanishka. The language is mixed Sanskrit.
267. KRISHNAMACHARLU, C. R.: — *A Note on the Barah Copper-plate of Bhojadeva. Ep. Ind.*, XXIII, p. 242 f.
Certain suggestions made with regard to the interpretation of this copper-plate charter edited *Ep. Ind.*, XIX, p. 15—9.
268. KRISHNAMACHARLU, C. R.: — *The Jurādā Grant of Neṭṭabhañjadēva. Ep. Ind.*, XXIV, p. 15—20, pl.
This Sanskrit charter engraved on 3 copper-plates was found at the village of Phulsara, Ganjām district, Madras. It records the gift of the village of Jurādā to a Brahmin by the Bhañja king Neṭṭabhañja. No date.
269. KRISHNARAO, Bhavaraj V.: — *Tāṇḍikōṇḍa Grant of Ammarāja II. Ep. Ind.*, XXIII, p. 161—70, pl.
This charter is engraved on four copper-plates found at the village of Tāṇḍikōṇḍa, Guṇṭūr district, Madras. It records the grant of four villages by the Eastern Chālukya king Ammarāja II (945—70) to the temple of Umā-Mahēśvara in the city of Vijayavātī (modern Bezwa-da). It is not dated.
270. LAW, Bimala Churn: — *A Pali counterpart of the Nālandā Text of Pratītyasamutpāḍavibhaṅga. Ep. Ind.*, XXIII, p. 241 f.
Dr. N. P. CHAKRAVARTI has edited a Sanskrit text of the *Pratītyasamutpāḍa-vibhaṅga-sūtra* inscribed on bricks found at Nālandā. The author points out the Pali counterpart of this text contained in the *Abhidhamma*.
271. MAJUMDAR, N. G.: — *The Bajaur Casket of the Reign of Menander. Ep. Ind.*, XXIV, p. 1—8, 2 pl.
A steatite casket, inscribed with Kharoshthī legends both on the bowl and the lid (of the lid only a few fragments have been recovered) was found at Shinkot in the transborder territory of Bajaur. The inscriptions refer partly to a corporeal relic of the Buddha Śākyamuni. One of them is dated in the reign of Mahārāja Minadra who must be the Indo-Greek king Menander.
272. MAJUMDAR, N. G.: — *Four Copper-plates from Sōrō. Ep. Ind.*, XXIII, p. 197—203, 2 pl.
These copper-plates were found near Sōrō, Balasore district, Orissa. Plate A belongs to the first half and Plates B—D to the second half of the 6th cent. The charters which are in Sanskrit and acute-angled characters record grants of land and villages to Brahmins by Mahārāja Śambhuyaśas of the Mudgala family, by the Mahāsāndhi-vigrahika Sōmadatta and by the Mahārāja Bhānudatta. Plate A is dated in the year 260 which, if referable to the Kalachuri era, corresponds to A. D. 508—9.
273. MAJUMDAR, N. G.: — *Mallasārul Copper-plate of Vijayasēna. Ep. Ind.*, XXIII, p. 155—61, pl.
This copper-plate charter in Sanskrit prose and Gupta script was found at the village of Mallasārul, Burdwan district, Bengal. It records a grant of land to a Brahmin by Mahārāja Vijayasēna, a vassal of King Gōpachandra. It must belong to the beginning of the sixth century A. D.

274. MAJUMDAR, N. G.: — *Inscriptions on two Relic-caskets from Charsadda.*

Ep. Ind., XXIV, p. 8—10, pl.

These two inscribed caskets, found near Charsadda, Peshawar district, were acquired for the Peshawar Museum. The inscriptions are in Prākṛit and Kharoshthī. The inscr. on casket I records the consecration of a reliquary (*dona*) in a place called Śaravaraṇa and is dated in the year 303. The inscr. on casket II records the deposit of a relic (*śarīra*) by an individual named Trami.

275. MIRASHI, V. V.: — *Kāṛitalāi Stone Inscription of Lakshmaṇarāja: [Kalachuri] Samvat 593.*

Ep. Ind., XXIII, p. 256—60, pl.

A fragment of an inscribed slab was discovered by the late HIRALAL in the temple of Dēvi Maḍhia at Kāṛitalāi, a village in the Jubbulpore district, C. P. It bears an inscription in Sanskrit verse, composed during the reign of a Kalachuri king Lakshmaṇa and dated in the year 593 which, if referred to the Kalachuri era, corresponds to A. D. 841—2.

276. MIRASHI, V. V.: — *A Note on the dates of Uchchakalpa Kings.*

Ep. Ind., XXIII, p. 171—4.

The author demonstrates that the Uchchakalpa dates must refer to the Gupta era.

277. MIRASHI, V. V.: — *Two Copper-plate Inscriptions from Berār.*

Ep. Ind., XXIII, p. 204—22, 2 pl.

Two sets, each of 3 copper-plates, were found at the village of Sirso near Murtizāpur, Akolā district, Berār. The one charter records the gift of a village to a Brahmin by the Rāshtrakūṭa king Gōvinda (III) in Śaka 729 (A. D. 807). The other charter records the gift of another village to the same Brahmin by Gōvinda in Śaka 734 (A. D. 812). Both charters are in Sanskrit.

278. MIRASHI, V. V.: — *Pauni Stone Inscription of the Bhāra king Bhagadatta.*

Ep. Ind., XXIV, p. 11—4, pl.

This stone slab inscription was found at Pauna, an old town in the Bhandārā district, C. P. It is in Prākṛit and early Brāhmī. It records the dedication of a slab with foot-prints by the Bhāra king Bhagadatta.

279. MISRA, Nityanand: — *A Copper-plate Grant of Rāja Dip Chand of Kumaon.*

J.U.P. Hist. S., XI, 1, p. 33—8.

A grant made by the last Chand ruler of Kumaon (1748—77 A. D.), written in the Kumaoni dialect with Nāgarī characters.

280. MOOKERJEE, Dhirendranath: — *The Harāhā Inscription of Maukhari Mahārājādhirāja Išānavarman.*

Ind. Cult., V, p. 104 f.

The author states that FLEET's dating of the Gupta Era is incorrect.

281. NĀGAR, M. M.: — *An unknown Sealing at the Sarnath Museum.*

J.U.P. Hist. S., XI, 2, p. 25 f., 1 pl.

A sealing excavated at Sarnath bearing the inscription *Dhamāka* (Sansk. Dharma-cakra) *jayatu* (12th cent.).

282. NĀGAR, M. M.: — *Fragmentary Stone Inscription of Queen Uddalladēvi: V. S. 1294.*

Ep. Ind., XXIII, p. 186—9.

This stone slab inscription in Sanskrit and Nāgarī from Nagod State, C. I., is now preserved in the Allahabad Municipal Museum. It records the erection of a shrine to Vindhyaśvara Śiva by Uddalladēvi, the chief queen of Mahamandadēva, a feudatory of Āḍakkamalla Gaḍavāla. Date v. s. 1294 (A. D. 1237).

283. NAHTA, Bhanvarlal: — *Phalaudhī ki kreṭil lipi* [An inscription in *kuṭil* characters at Phalaudhī. In Hindi].

Nāg. Prach. Patr., XLIII, p. 249—53, pl.

Note on an undated inscr. in a Jain temple at Phalaudhī in Mārwar (Jodhpur), Rajputana.

284. NARASIMHAM, Manda: — *Kandyam Plates of Dānārṇava, dated in S. S. 892.*

J. Andhra Hist. Res., XI, p. 80—8, 1 pl.

A Sanskrit grant in Vengi script.

285. [*NAZIM, M.: — *Bijapur Inscriptions. Memoirs of the Archaeological Survey of India*, no. 49. Delhi 1936.]
Rev.: *Rev. Arch.*, XII, p. 150 f., by Jeannine AUBOYER.
286. OBDEYN, V.: — *Van een lang vergeten ouden steen* [On a long-forgotten old stone. In Dutch].
Bul. des Musées Royaux d'Art et d'Histoire, IV, p. 74—82, 7 ill.
A stone kept in the Musée du Cinquantenaire, Brussels, found in Ostende, bearing an inscription probably in Tamil.
287. PANCHAMUKHI, R. S.: — *Saṅgūr Inscription of Dēvarāya-Mahārāya: Śaka 1329*.
Ep. Ind., XXIII, p. 182—5.
This Kannaḍa inscription is engraved on a stone tablet at the village of Saṅgūr, Dhārwar district, Bombay. It records the consecration of an image of Kumāra-Rāmanātha by Mādarasa at Chaṅgāpura in the Śaka-year 1329 (A. D. 1407). The inscription is interesting as a rare epigraphical record of the Vijayanagara period.
288. PANCHAMUKHI, R. S.: — *Saṅgūr Inscription of Yādava Mahādēvarāya: Śaka 1186*.
Ep. Ind., XXIII, p. 189—96.
This inscr. is incised on the Nandi pillar at the temple of Virabhadra in the village of Saṅgūr, N. Kanara district, Bombay. Character medieval Kannaḍa, language Kannaḍa and Sanskrit. It records the gift of a village to the temple by Dēvarāja, minister of the Yādava king Mahādēva in Śaka 1186 (A. D. 1265).
289. PISSURLENCAR, Panduranga: — *Inscrições pre-portuguesas de Goa* [Pre-Portuguese Inscriptions of Goa. In Portuguese].
O Oriente Português, no. 22, p. 381—460, 32 pl.
Inscr. in Indian scripts, including some in Brāhmī.
290. *PODUVAL, R. Vasudeva: — *Travancore Archaeological Series, Vol. VIII. Text of Inscriptions publ. under the orders of the Government of Travancore*. Trivandrum: Govt. Press, 1938, 4to, 45 p. — Price: Re. 1.
Contains 33 inscriptions.
291. RAMADAS, G.: — *Pondūru Copper-plate Grant of Vajrahastadeva*.
J. Andhra Hist. Res., XI, p. 7—12, 3 pl.
A grant of a Kāṭṅga king, dated G. E. 700.
292. RANGACHAR, S.: — *On the Talagunda Inscription*.
Ind. Cult., V, p. 115.
A note to Dr. SIRCAR's article, see no. 306.
293. RAO, B. V. Krishna: — *Three Copper-plate Inscriptions of the Reddi Dynasty*.
J. Andhra Hist. Soc., XI, p. 191—213.
Telugu grants of the 14th century.
294. RAO, B. V. Krishna: — *Epigraphic Notes*.
J. Andhra Hist. Res., XI, p. 187—90.
The dates of Rājārāja Narendra and Vijayāditya VIII (Eastern Chālukyas).
295. RAO, C. Narayana: — *The Brāhmī Inscriptions of South India*.
NIA, I, p. 362—76.
Some inscr. which were found in the Pāṇḍya country in 1912. According to the author, they are in Prākṛit and do not contain Tamil words, as supposed by H. Krishna SASTRI and K. V. Subrahmanya Aiyar.
296. RAO, G. V. Srinivasa: — *Siripuram Plates of Anantavarman, Lord of Kāṭṅga*.
Ep. Ind., XXIV, p. 47—52, pl.
This Sanskrit charter of the 6th cent. A. D. engraved on 3 copper-plates was found at Siripuram, a village near Chicacole, Ganjām district, Madras, and is now in the Madras Museum. It records an order of king Anantavarman of Kāṭṅga issued from Dēvapura and confirming the grant of a village to certain Brahmins.
297. SAKSENA, Ram Singh: — *Some Moslem Inscriptions from Gwahior State*.
Ep. Ind. Mosl., 1935—6, p. 52—6, pl. XXXVII.

298. SANKALIA, H. D.: — *Six Silāhāra Inscriptions in the Prince of Wales Museum.*
Ep. Ind., XXIII, p. 269—81.

These stone inscriptions in Sanskrit refer to gifts of land and were found in the vicinity of Bombay. They are the following: Chānje Inscr. of Aparādityadēva (I): Śaka 1060 (A. D. 1138); Agāshi Inscr. of Haripālādēva: Śaka 1072 (A. D. 1150); Bassein Inscr. of Mallikārjuna: Śaka 1083 (A. D. 1162); Inscr. of Aparādityadēva: [Śaka] 1107 (A. D. 1185); two Inscr. of Someśvaradēva: Śaka 1181 (A. D. 1259) and 1182 (A. D. 1260).

299. SANKALIA, H. D.: — *A stone Inscription of Yādava Rāmachandra: Śaka 1222.*
Ep. Ind., XXIII, p. 281 f.

This inscription in incorrect Sanskrit and old Marāṭhī records the donation of a village. It refers to Jāidēva, a governor appointed by Rāmadēva to rule over Kōṅkaṇ. Rāmadēva was commander-in-chief under Rāmachandradēva. Date Śaka 1222 (A. D. 1300).

300. SARMA, M. Somasekhara: — *Kōṇa Manmabhūpati Kandikuppa Śāsanamu* [Kandikuppa inscription of the Kōṇa chief Manmabhūpati. In Telugu].
Bhārati, XV, part 1, p. 555—69, with pl.

The set of five copper-plates on which the inscription is written were discovered in the village of Kandikuppa in the Amalāpuram taluk of the East Godavari district (Madras Presidency). The Sanskrit record is written in Telugu characters. After tracing the genealogy of the family of the Haihayas, who ruled over Kōṇa-maṇḍala, from Rājaparēṇḍu down to Manma-Malla, it states that Malla granted the village of Kandikuppa to the temple of Chōḍīśvara-Mahādēva, the lord of Gaṅgā-Sāgara-Saṅgama on the occasion of a lunar eclipse in the Śaka year 1140. The village is stated to have been formed out of the village of Pallamakurti in Guddēśa-vishaya. Malla's wife was Akādēvī.

301. SASTRI, K. A. Nilakanta: — *Śrī Purambiyam.*
J.O.R. Madras, XII, p. 217—20.

On the death of Gaṅga Prthivīpati I, referred to in the Udayendiram plates of Prthivīpati II Hastimalla.

302. SETH, H. C.: — *Chronology of Aśokan Inscriptions.*
J. Ind. Hist., XVII, p. 279—92.

The author concludes that the Minor Rock Edict was issued in the last year of Aśoka's reign (232 B. C.).

303. SHARMA, Dasharatha: — *Is Chandra of the Mehrauli Pillar Inscription Chandragupta of the Maurya Dynasty?*
J. Ind. Hist., XVII, p. 34—6.

In contrast with H. C. SETH (*J. Ind. Hist.*, XVI, p. 117—31) the author answers this question in the negative.

304. SHARMA, Dasharatha: — *The Non-posthumous Character of the Mehrauli Iron Pillar Inscription.*
Ind. Cult., V, p. 206—8.

The view that this inscription was written after the death of King Chandra is due to a mistranslation.

305. SHASTRI, Raghuvara Mitthulal: — *Mandasor Inscription of Vatsabhāṭṭi.*
Ind. Cult., IV, p. 361—3.

The author argues against Mr. Daśaratha SHARMA's hypothesis (See *An. Bibl. I. A.*, XII, no. 302), that the Sun temple at Mandasor was partially destroyed by the Huns.

306. SIRCAR, Dines Chandra: — *The Talgunda Inscription.*
Ind. Cult., IV, p. 355.

Additional note to the author's article, *An. Bibl. I. A.*, XII, no. 303.

307. SIRCAR, Ganapati: — *A Copper Inscription from Nandapur.*
Yearbook R.A.S. Bengal, II, p. 42.

Inscr. of the Gupta Period, not yet deciphered, exhibited at the Annual Meeting, R.A.S. Bengal.

308. SIVARAMAMURTI, C.: — *A new Inscription of the Time of Pārthivendravarman*.
J.O.R. Madras, XII, p. 327—30, 1 ill.
 A Tamil inscr. in Tamil and Grantha script, of the Cola period.
309. SREENIVASACHAR, P.: — *Nāgulaṭpādu Inscription, dated Śaka 1404*.
A. R. Nizam's, 1344 F., p. 24.
 A temple inscr. in Telugu, recording the construction of a *pāṇivaṭṭam* for a *līṅga*.
310. SREENIVASACHAR, P.: — *Nāgulaṭpādu Inscription, dated Śaka 1466*.
A. R. Nizam's 1344 F., p. 25.
 Another Telugu inscr. found in the same place as the preceding no.
311. SREENIVASACHAR, P.: — *Vāḍaṭpalli Inscription of Ana-Vēma*.
A. R. Nizam's, 1344 F., p. 26—8.
 An inscr. in Telugu prose, recording a donation to a temple. Dated Śaka 1299.
312. SREENIVASACHAR, P.: — *Warangal Inscription of Ambīra-deva*.
A. R. Nizam's, 1344 F., p. 29—35.
 Inscr. commemorating the capture of Warangal fort by Ambīradēva-Kumāra-mahāpātra, dated 1460 A. D.
313. SREENIVASACHAR, P.: — *Inugurti Inscription, dated Śaka 1397*.
A. R. Nizam's, 1344 F., p. 36.
 A short Telugu inscr. on the temple of Nara-simha.
314. SREENIVASACHAR, P.: — *Nelakoṇḍaṭpalli Inscription of Kṛṣṇa-dēva-rāya*.
A. R. Nizam's, 1344 F., p. 37—43.
 A Telugu prose inscr. of Śaka 1438, recording a gift of land.
315. SREENIVASACHAR, P.: — *Note on the Raichūr Inscription of Viṭhāla-nātha, dated Śaka 1216*.
A. R. Nizam's, 1345 F., p. 32—5.
 A Telugu inscr. recording the construction of the stone fort of Raichūr.
316. STEIN, O.: — *Round the Meharauli Inscription*.
NIA, I, p. 188—98.
 "As for the historical interpretation of the M. inscr. the proposals hitherto made are not convincing."
317. TELLES, R. M.: — *Brazões de armas nas sepulturas no distrito de Goa* [Coats of arms on tombs in the Goa district. In Portuguese].
Bolet. Inst. Vasco, no. 40, p. 69—104, ill.
 Cont. from *An. Bibl. I. A.*, XII, no. 306.
318. TELLES, R. M.: — *Fortalezas de Goa e as suas Legendas* [Fortresses of Goa and their Inscriptions. In Portuguese].
O Oriente Português, no. 19—21, p. 275—328, ill.
319. UPĀDHYĀY, Vasudev: — *Parivrājak Mahārāj Hastin ke dānapatr* [Copper-plate grants of the Parivrājak king Hastin. In Hindi].
Nāg. Prach. Patr., XLIII, p. 401—8.
320. VENKATARAMANAYYA, N. and M.: — *Tāllaproddaṭūru Śāsanamu* [Tāllaproddaṭūru inscription(s). In Telugu].
Bhārati, XV, part 1, p. 147—60, with pl.
 These two inscriptions are incised on a slab in the temple of Āñjanēyasvāmin at Tāllaproddaṭūru, Jammalmadugu Taluk, Cuddapah District, Madras Presidency; the one contains verses describing the conquests of the Telugu-Chōḍa chief Eruva-Bhīma. It is not dated but the authors assign it to *circa* A. D. 1250. The other is dated Śaka 1244, Dundubhi, Māgha, śu. 1. Śanivāra, (= 8th January A. D. 1323) and records that a chief named Jagatāpu Gaṅgayadēva-Chōḷa-Mahārāja set up the inscribed slab to commemorate the construction by him of a tank named Gaṅgayasamudra after the name of his parents Allu Gaṅgarāja and Gaṅgādēvi.
321. VENKATARANGAYYA, O.: — *Velicherla Grant of Prataparudra Gajapati, dated Śaka Samvat 1432*.
J. Andhra Hist. Res., XI, p. 51—8.

A copper plate grant in Sanskrit and Telugu, written in Telugu characters.

322. VENKATARANGAYYA, O.: — *Rājavōlu Śāsanamu* [Rājavōlu Inscription. In Telugu]. *Bhārati*, XV, part 2, p. 237—49, 369—81, with pl.

This is an inscription on a set of three copper-plates found in the village of Rājavōlu in Atmakur Taluk, Nellore District (Madras Presidency). It records that in the Śaka year 1223, Durmati Vaiśākha, lunar eclipse (date irregular), the Gajapati king Vīra-Rudradēva granted the village of Rājavōlu to the Brāhman Nannabhaṭṭa who was also known as Nārāyaṇa. From palæographic and other considerations, the grant appears to be spurious.

323. VENKATASUBBIAH, A.: — *The Gaṅga King and the title Gurjarādhirāja*. *Sardesai Commemoration Vol.*, p. 167—71. See no. 104.

The author improves Dr. FLEET's translation of a *Śravaṇa-Belgola* inscription published in *Ep. Ind.*, V, p. 176—80. Cf. *An. Bibl. I. A.*, IX, nos. 368 and 452.

324. VERMA, B. D.: — *An Inscription of Muhammad Ma'sūm*. *Sardesai Commemoration Vol.*, p. 265—7.

A Persian inscr. of Akbar written by the famous calligraphist Muhammad Ma'sūm.

325. VYAS, Akshaya Keerty: — *Śṛiṅgi-ṛishi Inscription of Prince Mōkala*. *Ep. Ind.*, XXIII, p. 230—41, pl.

This inscription in Sanskrit and Nāgarī is incised on a stone slab near the village of Vikharāṇī, 4 miles S. E. of the shrine of Ekliṅgī in Mewar, Rajputana. Its object is to record the consecration of a cistern for the bliss of Gau-rāmbikā, the wife of Prince Mōkala of Mewar. Date v. s. 1485 (A. D. 1428).

326. VYAS, Akshaya Keerty: — *Jagannātharāya Temple Inscriptions at Udaipur*. *Ep. Ind.*, XXIV, p. 56—90.

This extensive eulogy in Sanskrit verse and Nāgarī is incised in four large slabs of black stone which are fixed in the Jagannāth Rāi Temple at Udaipur, the capital of Mewār, Rajputana. It contains the genealogy and history of the Mahārānās of Mewār. Its main object is to record the consecration of the image of Jagannāth Rāi in the temple by Mahārānā Jagat Singh in v. s. 1709. An additional inscr. on slab C belongs to the reign of his Successor Rāj Singh.

327. VYAS, Suryanarayan: — *Avantikā ke do śilā-lekh-khaṇḍ* [Two fragments of a stone inscription from Avanti. In Hindi].

Nāg. Prach. Patr., XLIII, p. 87—9, 3 pl.

On fragments of a Nāgarī inscr. in Sanskrit verse discovered on an ancient site at Ujjain in Gwalior State. The inscr. appears to be an extensive eulogy, containing the description of the *digvijaya* of some conqueror. The preserved portions contain neither a royal name nor a date.

328. YAZDANI, G.: — *Moslem Epigraphy*. *A. R. Arch. Surv.*, 1935—6, p. 114—6. About forty inscriptions were copied.

329. YAZDANI, G.: — *Inscriptions from Kalyāni*. *Ep. Ind. Mosl.*, 1935—36, p. 1—13, pl. I—VIII. Kalyāni possesses 15 Muslim inscr., two of them belonging to Tughluq kings.

330. YAZDANI, G.: — *Inscriptions from Mudgal*. *Ep. Ind. Mosl.*, 1935—36, p. 14—9, pl. IX—XI. Inscr. of the Bijapur kings, the earliest dated 996 H.

331. YAZDANI, G.: — *Inscriptions of the Taltam Fort*. *Ep. Ind. Mosl.*, 1935—36, p. 20, pl. XII. Two inscr. of Murtaza Nizām Shah and one of the reign of Aurangzeb.

332. YAZDANI, G.: — *Some new Inscriptions from Golconda and Hyderabad*. *Ep. Ind. Mosl.*, 1935—36, p. 21—32, pl. XIII—XXIII.

333. YAZDANI, G.: — *Two Mughal Inscriptions from Anād near the Ajanta Ghat, Hyderabad State.* *Ep. Ind. Mosl.*, p. 33 f., pl. XXIV.
334. YAZDANI, G.: — *Two new Inscriptions from the Bidar District, Hyderabad State.* *Ep. Ind. Mosl.*, 1935—36, p. 35 f., pl. XXIV.
One inscr. belongs to a Baihmanī king and the other to Aurangzeb.
335. YAZDANI, G.: — *Some unpublished Inscriptions from the Bombay Presidency.* *Ep. Ind. Mosl.*, 1935—36, p. 36—47, pl. XXV—XXXV.
336. YAZDANI, G.: — *The bilingual Inscription of Qutb'u'd-dīn Khaljī from the Rasul Khanjī Museum, Junagorh.* *Ep. Ind. Mosl.*, 1935—36, p. 48 f., pl. XXXV b, XXXVI a.
Inscr. in Persian and Sanskrit, with a note by B. Ch. CHHABRA.
337. YAZDANI, G.: — *Inscription of Mubārak Shāh Khaljī from Jalor, Jodhpur State.* *Ep. Ind. Mosl.*, 1935—36, p. 49 f., pl. XXXVI.
338. YAZDANI, G.: — *An old Urdu Inscription of Aḥmad Shāh II of Gujarāt.* *Ep. Ind. Mosl.*, 1935—36, p. 50 f., pl. XXXIV.
339. YAZDANI, G.: — *A Qutb Shāhī Inscription from Patancheru, Medak District Hyderabad State.* *Ep. Ind. Mosl.*, 1935—36, p. 60—2, pl. XXXIX.

II, 7. CHRONOLOGY

341. BARUA, K. L.: — *The Gupta Era.* *Ind. Cult.*, V, p. 114 f.
The author combats Mr. D. MOOKERJĪ's view that the Gupta Era is identical with the Vikrama Era of 58 B. C.
342. CHENNAKRISHNAYYA, Pandit M.: — *Rannana Gadāyuddha-rachanā-kāla* [The date of the composition of Ranna's 'Gadāyuddha'. In Kanna-
rese]. *Karṇāṭaka-Sāhitya-Parishat-Patrike*. XXIII, p. 281 f.
The author explains the meaning of the rather obscure verse in the work, giving the date of its composition and concludes that it was written in Śaka 904.
343. GHOSH, Jogendra Chandra: — *Date of Commencement of the Gāṅgeya Era.* *Ind. Cult.*, IV, p. 508—12.
The G. era, according to the author, begins on the 12th June of A. D. 496.
344. KHUNDKAR, Habibur Rahman: — *Pre-Gupta Chronology.* *Ind. Cult.*, IV, p. 411—4.
On the chronology of the Kushānas.
345. MOOKERJEE, Dhirendranath: — *The Gupta Era.* *J. Ind. Hist.*, XVII, p. 293—313.
The author rejects FLEET's theory and defends his view against Miss K. K. GUPTA's attack (*An. Bibl. I. A.*, XI, no. 364).
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The initial point, according to the author's theory, is 11th August 497 A. D.
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"... 525 B. C. is the only date ... which satisfies completely all the given astronomical data..."
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In opposition to Prof. SASTRI (*Kuppusvami Comm. Vol. I*), the author dates Madhva from 1238 to 1317 A. D.
349. SREENIVASACHAR, P.: — *The Yādavas of Devagiri — Chronology.* *J.O.R. Madras*, XII, p. 46—60.

- 350 TRIVEDI, Harihar V: — *A Note on Sakayavanam*.
Ind. Cult., V, p. 115—20.
 The author endorses Prof. BHANDARKAR's thesis that the Śakas ruled in North-western India in the time of the Mahābhāṣya (184—148 B. C.), which is combatted by Dr. KONOW (*An. Bibl. I. A.*, XI, no. 368).
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 From the author's preface: "This little book is intended to be useful to epigraphists and interesting to students of technical chronology".
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Luzac's, XLIX, p. 57: "... a fully reliable instrument."

II, 8. ANCIENT HISTORY

353. [*AIYAR, K. G. Seshā: — *Cēra Kings of the Sangham Period*. London 1937.] See *An. Bibl. I. A.*
 Rev.: *An. Bhandarkar Inst.*, XIX, p. 196, by B. A. SALETOR: "Generally speaking (the author) has given ample evidence of diligent study, judicious treatment and unbiassed intention..."
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 The two dynasties, which ruled from the 10th century, are the Candras of Harikela or Vaṅga and the Varmmans of Vikramapura.
356. BANERJI, Adris: — *The Muslim Occupation of Northern India—a Study*.
Ind. Cult., IV, p. 503—8.
357. BARANI, Syed Hasan: — *History of Delhi to the time of Timur's Invasion*.
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358. [**The Cambridge History of India. Vol. IV. The Mughul Period*. Cambridge 1937.] See *An. Bibl. I. A.*, XII, no. 342.
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 A correlation of the material which has been brought to light, chiefly through linguistic research.
360. DAVIDS, C. A. F. Rhys: — *The so-called "Missions" of Aśoka*.
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 Against the view that A. sent missionaries to the West. Followed by a rejoinder by Radhakumud MOOKERJI.

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The S. did not belong to the Āndhra race.
364. [*GANGULY, D. C.: — *The Eastern Chālukyas*. Benares 1937.] See *An. Bibl. I. A.*, XII, no. 347.
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365. GANGULY, D. C.: — *The early Home of the Imperial Guptas*.
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"Thus the early home of the I. G. is to be located in Murshidabad, Bengal, and not in Magadha."
366. GANGULY, D. C.: — *The Pratihāras and the Gurjaras*.
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Both families were Brāhmaṇas.
368. GHOSH, J. Ch.: — *Gotra and Pravaras of the Kadambas*.
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369. JAIN, K. P.: — *The Antiquity of Jainism in South India*.
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370. JOIS, H. Srinivasa: — *Jaiminī-Bhāratadalli Chāritraka-kālada vishayagaḷu* [Events of the historical period in the Jaiminī-Bhārata. In Kanarese].
Karṇāṭaka-Sāhitya-Parishat-Patrike, XXIII, p. 1—17.
After a study of the Kannaḍa *Jaiminī-Bhārata*, which is based on the Sanskrit work of the same name, the author comes to the conclusion that in describing the horse-sacrifice performed by Dharmarāja and the victories gained by Arjuna, the poet had in view the horse-sacrifice and conquests of Samudragupta; e.g. he had in mind the Vākātaka king Rudradēva while describing Nīladvaja, the Pallava kings Śivaskandavarman and Viṣṇugōpa while recounting the exploits of Mayūradhvaja and Tāmradvaja, the Kuntala king Mayūraśarman while narrating the deeds of Chandrahāsa, etc.
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The author maintains that Nahapāna was an Iranian, not an Indian (against *An. Bibl. I. A.*, XII, no. 337).
372. LESNÝ, V.: — *Genealogische Strophen als älteste Bestandteile der epischen Sanskritdichtung*.
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374. [*MENON, T. K. Krishna: — *The Dravidian Culture and its Diffusion*. Ernakulam, 1937.] See *An. Bibl. I. A.*, XII, no. 360.
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- a few, the torch of research has been kindled by the focussed intensity of this thesis, Mr. M. would have reaped the fruits of his patient labour."
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377. MURTY, V. S. Ramachandra: — *The Ānandagōtra Kings of Kandarapura*.
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Rev.: *Ind. Cult.*, V, p. 221 f., by Dines Chandra SARKAR: "... a useful publication..."
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384. RAO, N. Lakshminarayan, and PANCHAMUKHI, R. S.: — *Karnatakada Arasumanetanagalu-Kadambaru* [Ruling families of Karnāṭaka—The Kadambas. In Kanarese].
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The articles form a chapter of a work by the authors on the history of the ruling families of Karnāṭaka (in press). The chapter deals with the history of the Kadambas of Banavāsī. Their genealogy is discussed at length and reconstructed and their chronology fixed. After an account of each reign, the extent of the Kadamba kingdom, and the religious, social and political conditions of the period are discussed.
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Rev.: *As. Rev.*, XXXIV, p. 402—4, by L. F. Rushbrook WILLIAMS: "Mr. R. has given us a very impressive book; well written, well produced and most admirably well illustrated".
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387. [*RAY, H. C.: — *The Dynastic History of Northern India*, vol. II. Calcutta 1936]. See *An. Bibl. I. A.*, XII, no. 372.
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Audbhijja, 'plant-born', hints to the fact that family-names were sometimes derived from plants.
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Rev.: *JA*, CCXXX, p. 329, by Jules BLOCH: "... le dit livre fourmille de choses intéressantes."
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Connections of Southern India with the neighbouring countries, including Mesopotamia, Madagascar and the Malay archipelago.
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398. ŚĀSTRĪ, S. Śrīkaṇṭha: — *Viraballāla II*.
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NIA, I, p. 254—8.
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402. SHAH, Tribhudas L.: — *Ancient India*. With a foreword by S. K. Aiyangar. Vol. I. Baroda: L. M. & S. Shashikant & Co., 1938.
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 Rev.: *Ind. Cult.*, IV, p. 375 f., by N. N. DAS GUPTA.
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408. *TARN, W. W.: — *The Greeks in Bactria and India*. Cambridge: University Press, 1938, 8vo, 539 p., 1 pl., 1 pedigree, 3 maps. — Price: 30 s.
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Q. J. Mythic S., XXVIII, p. 241—59.
 Against Nilakanta SASTRI (*An. Bibl. I. A.*, XI, no. 471) the author argues that there were three wars with the Kalingas (11th cent.).

412. [*VALLÉE POUSSIN, Louis de LA: — *Dynasties et Histoire de l'Inde depuis Kanishka jusqu'aux invasions musulmanes*. Paris 1935.] See *An. Bibl. I. A.*, XII, no. 394.
Rev.: *Bul. S.O.S.*, IX, p. 224, by C. C[ollin]
- D[AVIES]: "It can be safely recommended to the advanced student."
413. VISWANATHA, S. V.: — *A Review of the Gaṅga-Pallava Problem*.
Q. J. Mythic S., XXIX, p. 65—71.
The author agrees with JOUVEAU-DUBREUIL in denying the existences of a separate dynasty "Gaṅga-Pallava."

II, 9. ANCIENT GEOGRAPHY

414. BANERJEA, Jitendra Nath: — *Identification of some ancient Indian Place-names*.
Ind. Hist. Quart., XIV, p. 747—56.
Devasabhā-Dewas. — Indrapura-Śvetavatālaya, Bhīmā-Bhīṣaṇā, Śivapura-Śiva in the Kāpiśa-Gandhāra Region. — Po-Fa-To-Parvata. — Simhala, a place in the Deccan.
415. BILLIMORIA, N. M.: — *Ibn Haukal's Account of Sind*.
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416. GHOSH, Jogendra Chandra: — *Pūrṇagiri and Uddiyāna*.
NIA, I, p. 573—5.
417. GHOSH, J. Ch.: — *Simhala in Central India*.
NIA, I, p. 463.
In support of the location of Rāvaṇa's Laṅkā in Central India.
418. KARMARKAR, A. P.: — *Boundaries of ancient Mahārāṣṭra and Kārṇāṭaka*.
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419. LAW, Bimala Churn: — *Ārjunāyanas, Prājunas*.
NIA, I, p. 460.
Identification of two tribes mentioned in the Allahabad pillar inscription of Samudragupta.
420. LAW, B. C.: — *A Note on some ancient Indian Tribes*.
NIA, I, p. 598 f.
- Audumbaras, Uttamabhadras, Kākas, Khara-parikas and Sanakānikas.
421. LAW, B. C.: — *Rājagriha in Ancient Literature*.
Memoirs of the Archaeological Survey of India, no. 58, Delhi: Manager of Publ., 1938, 4to, 49 p., 2 pl. — Price: R₹. 2—12 or 4s. 6d.
422. PITHAWALLA, M. B.: — *Identification and Description of some old Sites in Sind and their Relation with the physical Geography of the Region*.
J. Sind Hist. Soc., III, 3, p. 1—28.
"An attempt ... to identify some of the important old sites in Sind and locate them in a map prepared in connection with the hydrographical changes..."
423. RAO, C Narayana: — *A Note on "Suvarṇagiri"*.
NIA, I, p. 596 f.
This town, mentioned as the seat of a viceroy in three Aśoka inscriptions, is identified with Dzonnagiri, a hamlet near Yerragudi.
424. SHIPP, G. R. G.: — *A Study of the Account of Alexander the Great's Passage through Sind*.
J. Sind Hist. Soc., III, 4, p. 55—8.
425. VENKATARAMAYYA, M.: — *Notes on the ancient Political Geography of South India*.
J.O.R. Madras, XII, p. 260—5, 361—70.
1. Aśmaka. — 2. Muṇḍarāṣṭra. — 3. Dramiḷa or Tuṇḍakarāṣṭra.

II, 10. NUMISMATICS

426. ACHARYA, G. V.: — *Two Notes, on Western Kshatrapa Coins and on Valabhi Coins.*
JRAS Bengal, Num. Suppl. XLVII, p. 95—103.
427. ACHARYA, G. V., and GYANI, R. G.: — *A Résumé of Numismatic Research in India.*
JRAS Bengal, Num. Suppl. XLVII, p. 1—22.
428. AGRAWALA, V. S.: — *Ancient Indian Coins as known to Pāṇini.*
J.U.P. Hist. S., XI, 1, p. 74—87.
Indian coins mentioned in the Ārhiya section of the Ashtādhyāyī, Adhyāya V, pāda I, sūtra 19—37.
429. [*ALLAN, John: — *Catalogue of the Coins of Ancient India in the British Museum.* London 1936.] See *An. Bibl. I. A.*, XII, no. 420.
Rev.: *Archiv Orientalní*, X, p. 462 f, by Otto STEIN: "... the author has contributed an important chapter to ancient Indian history."
JRAS, 1938, p. 335—9, by R. B. WHITEHEAD: "... a worthy member of the stately succession of Br. Mus. Coin Catalogues..."
Sc. & Cult., III, p. 462—5, by Durga PRASAD (with a detailed digression on punch-marked coins).
430. ALLAN, J.: — *Coins of the Moghul Emperor Akbar.*
Brit. Mus. Quart., XII, p. 144.
A number of important gold coins from the collection of Mr. Nelson WRIGHT, acquired by the British Museum.
431. ALTEKAR, A. S.: — *The Attribution of the Chandragupta-Kumāradevī Type.*
JRAS Bengal, Num. Suppl. XLVII, p. 105—11.
These coins were issued by Chandragupta himself, not by his son Samudragupta as supposed by J. ALLAN.

**Annual Report of the Department of Archaeology, Baroda State, for 1935—36.* See no. 30.

ANONYMOUS: — *Important Archaeological Discovery.* See no. 53.
432. BANERJEA, Jitendra Nath: — *Indian Elements in Coin Devices of foreign Rulers of India.*
Ind. Hist. Quart., XIV, p. 293—308, 8 fig.
433. BOSE, Sushil K.: — *A new Type of Andhra Coin.*
Ind. Cult., V, p. 99—101, 1 pl.
A coin bearing on one side an elephant and river, on the reverse a tree with broad leaves within a circle. It is attributed to Gautamaputra.
434. BURN, Sir Richard: — *Indian Numismatics in 1936.*
An. Bibl. I. A., XI, p. 6—10.
435. DAYAL, Prayag: — *Two gold Coins of Siddharāja (Jayasimha).*
JRAS Bengal, Num. Suppl. XLVII, p. 117 f.
436. DAYAL, Prayag: — *A rare Coin, a new Sculpture and Inscription.*
J.U.P. Hist. S., XI, 1, p. 88—91, 2 pl.
A gold *muhr* of Jahangir, a fragment of a Sūrya image showing Piṅgala and a copper-plate inscr. in Nāgarī characters, recording a gift from a king of Udaipur.
437. DIKSHIT, K. N.: — *A new Andhra Coin.*
JRAS Bengal, Num. Suppl. XLVII, p. 93 f.
A coin of king Śivaśrī Apilaka (± 300 A. D.).
438. GHOSE, Ajit: — *The rare Copper Coinage of Kumāragupta I.*
JRAS Bengal, Num. Suppl. XLVII, p. 113—6.
Only two copper coins can be ascribed with certainty to this king.
439. GHOSH, Bhramar: — *Some Sunga Coins — Hitherto Misread.*
Ind. Cult., V, p. 208—10.
On several coins described in V. SMITH's catalogue (p. 192 f. and Pl. XXII) the author reads Sūgo (= Śunga) after the name of the king.

*LONGHURST, A. H.: — *The Buddhist Antiquities of Nāgārjunakonda.* See no. 90.

440. MARTIN, M. F. C.: — *Coins of Kidāra and the Little Kushāns*.
JRAS Bengal, Num. Suppl. XLVII, p. 23—50, 5 pl.
 Kidāra, after throwing off the Sasanian yoke (368 A. D.) established a large empire. His son Piro reigned as king in Gandhāra, but had to acknowledge the suzerainty of Shapur III. After the country was overrun by the White Huns the Little Kushāns retreated into the mountains.
441. MASTER, Alfred: — *A Numismatic Contribution to Middle Indian Phonology*.
Bul. S. O. S., IX, p. 790 f.
 Loss of final a, pronunciation of ñ and final o, as shown on coins of Nahapāna (about 120 A. D.).
442. PAI, M. Govind: — *Were Hermaeus and Kujula Kadphises joint Rulers?*
NIA, I, p. 265—74.
 "...the Hermaeus, whose coin-type is said to have been imitated by Spalirises, could by no means be the colleague of Kujula, who ruled till about 50—55 A. C...."
443. PRASĀD, Durgā: — *Observations on different types of Silver Punch-marked Coins, their Periods and Locale*.
JRAS Bengal, Num. Suppl. XLVII, p. 51—92, 5 pl.
444. SARAN, Vasudev: — *Ashtādhyāyī meṇ varṇit prāchīn Bhāratīy mudrāṇ* [Ancient Indian coins mentioned in the *Ashtādhyāyī*. In Hindi.]
Nāg. Prach. Patr., XLIII, p. 375—400.
445. SASTRI, A. Banerji: — *Punch-marked Copper Band from Patna*.
JB & ORS, XXIV, p. 85—8, 2 pl. Corrections p. 219 f.
 Copper band containing most of the marks reproduced on Pl. II of CUNNINGHAM's *Coins of Ancient India*.
446. SINGHAL, C. R.: — *On certain unpublished Coins of the Sultāns of Mālwa*.
JRAS Bengal, Num. Suppl. XLVII, p. 119—38, 3 pl.
447. SIVARAAMURTI, C.: — *The Bālakṛṣṇa Coin of Kṛṣṇa Rāya*.
J. O. R. Madras, XII, p. 221—3, 1 pl.
 *TARN, W. W.: — *The Greeks in Bactria and India*. See no. 408.
 YUSUF, Syed: — *Paithan Excavations*. See no. 122.
448. WALSH, E. H. C.: — *Notes on the Silver Punch-marked Coins in the British Museum*.
JRAS, 1938, p. 21—35.
 Cont. from *An. Bibl. I. A.*, XII, no. 436.
449. WHITEHEAD, R. B.: — *Three Coin Collections*.
JRAS Bengal, Num. Suppl. XLVII, p. 139—45.
 Collections made in the latter half of the 19th century by Colonel C. Seton GUTHRIE, dr. J. Gerson DA CUNHA and Pandit Ratan NARAIN.
450. [*WRIGHT, H. Nelson: — *The Coinage and Metrology of the Sultāns of Delhi*. Delhi 1936.]
 See *An. Bibl. I. A.*, XI, no. 541.
 Rev.: *JRAS*, 1938, p. 331—5, by R. B. WHITEHEAD: "It is a splendid achievement."
Bul. S. O. S., IX, p. 786 f., by Sir Richard BURN: "...it is not likely to be superseded."
Num. Chron., 5th Ser., XVIII, p. 303 f., by J. A. [LLAN]: „We are grateful to the author for his work..."
OLD, I, 5, p. 10—2, by B. D. VERMA.

II, 11. PREHISTORY AND PROTO-HISTORICAL CULTURE

451. *ACHAN, P. Anujan: — *A prehistoric Cemetery. Interesting archæological Finds near Kunnankulam*.
Madras Mail, 4th Jan. 1938.
 Dolmens and jar-burials near Trichur.
452. AHMAD, Khwaja Muhammad: — *Note on the Excavation and Survey of prehistoric Sites in the Raichūr District of Hyderabad*.
A. R. Nizam's, 1345 F., p. 28—31.
 The author concludes that the megalithic

- monuments of India belong to the iron age. Pottery discovered at purely neolithic sites is plain and without any glaze.
453. *ANONYMOUS: — *Prehistoric Remains: valuable discovery at Maski.*
The Hindu, Madras, 24th March 1938.
 Remains of chank industry and terra-cottas were discovered.
454. ANONYMOUS: — *Excavations at Chanhudaro, Sind.*
A. R. Arch. Surv., 1935—6, p. 38—44.
 Account of the excavations conducted by Dr. MACKAY.
455. *ANONYMOUS: — *Microoliths from the Central Provinces, India.*
Nature (London), 1938, 29 Jan. 1938.
 Quartz implements of Tardenoisian form and pottery were found by Dr. G. R. HUNTER near Pachmari.
456. BILLIMORIA, N. M.: — *Worship of the Mother-goddess and the Bull in Mohenjo Daro and Baluchistan.*
J. Sind Hist. Soc., III, 3, p. 84—93.
457. BILLIMORIA, N. M.: — *The Panis of the Rig Veda and Script of Mohenjo Daro and Easter Island.*
J. Sind Hist. Soc., III, 2, p. 46—54, 3 pl.
458. *FLEURE, H. J.: — *India's pre-Vedic Civilization.*
The Statesman, Calcutta, 9th Jan. 1938.
459. GORDON, D. H.: — *The microlithic Industries of India.*
Man, XXXVIII, p. 21—4, 1 ill.
 These industries stretch "from Sind on the west to Orissa on the East, and from Mirzapur on the north to Cuddapah on the south."
460. GORDON, D. H.: — *More microlithic Sites in India.*
Man, XXXVIII, p. 63 f., 208.
 Additions to the foregoing.
461. [GOSWAMI, K. G.: — *Prāgaitihāsik Mohenjo-daro*. Calcutta 1936.] See *An. Bibl. I. A.*, XII, no. 80.
 Rev.: *Ind. Cult.*, V, p. 124, by Batakrisna GHOSH: "...a fascinating picture of the Mohenjo-daro civilization."
Mod. Rev., LXIII, p. 445 f.
- HEINE-GELDERN, R.: — *Archæological Traces of the Vedic Aryans*. See no. 12.
462. HERAS, H.: — *More about Mohenjo Daro.*
NIA, p. 637—41.
 A review of no. 476.
463. HERAS, H.: — *The plastic Representation of God amongst the Proto-Indians.*
Sardesai Commemoration Vol., p. 223—34. See no. 104.
464. HERAS, H.: — *The Origin of the Round Proto-Indian Seals discovered in Sumer.*
B. B. & C. I. Annual, 1938, p. 1—7, 1 ill.
 On early connections between Mesopotamia and India.
465. HERAS, H.: — *A Proto-Indian Sign from Vala.*
Q. J. Mythic S., XXVIII, p. 141—3, 1 pl.
 "This new discovery seems to suggest that the Proto-Indian script was also known in Kathiawar..."
466. HERAS, H.: — *The "Kōlikōn" in Mohenjo Daro.*
NIA, I, p. 275—9.
 References to the Cōla dynasty in inscriptions.
467. HERAS, H.: — *The Story of the Mohenjo-daro Signs.*
J. Benares H. Univ., II, no. 1.
468. HERAS, H.: — *The Easter Island Script and the Script of Mohenjo-daro.*
An. Bhandarkar Inst., XIX, p. 122—6.
 The author concludes that no relation exists between the two scripts.

469. HERAS, H.: — *The Vēlālas in Mohenjo Daro*. *Ind. Hist. Quart.*, XIV, p. 245—55.
Inscriptions referring to this ancient tribe, at present a caste in South India.
470. HERAS, H.: — *The Tirayars in Mohenjo-daro*. *J. Bombay Br. R. A. S.*, XIV, p. 73—8.
Deciphering of several inscriptions.
471. HEVESY, W. F.: — *The Scripts of the Indus Valley and of Easter Island*. *Man*, XXXVIII, p. 159 f.
A reply to M. MÉTRAUX (See no. 479).
472. [HUNTER, G. R.: — *The Script of Harappa and Mohenjo Daro and its connection with other scripts*. London 1934.] See *An. Bibl. I. A.*, X, no. 252.
Rev.: *PBO*, I, p. 86—9, by A. HERTZ: "A very interesting book..." Mme HERTZ cannot accept the conclusion that either the Brāhmī or the Phoenician script was derived from the Proto-Indian.
473. IYER, L. A. Krishna: — *The Significance of Megalithic Monuments*. *Q. J. Mythic S.*, XXIX, p. 58—61, 2 pl.
The monuments, found in Assam, Chota Nagpur, South India and North-West Frontier, were possibly erected by people mining for gold, copper, iron and diamond.
474. KURAISHI, M. Hamid: — *Excavation at Harappa*. *A. R. Arch. Surv.*, 1935—6, p. 35 f.
475. [*MACKAY, E.: — *The Indus Civilization*. London 1935.] See *An. Bibl. I. A.*, X, no. 93.
Rev.: *VDI*, 1938, I (2), p. 121—3, 3 ill, by A. MISHULIN.
476. *MACKAY, E. J. H.: — *Further Excavations at Mohenjo-daro. Being an official account of archaeological Excavations at Mohenjo-daro carried out by the Government of India between the years 1927 and 1931*. With chapters by S. HEMMY, B. S. GUHA and P. C. BASU. Delhi: Manager of Publ., 1938, 4to, 2 vols: 718 + XI p., 146 pl. — Price: Rs. 35 As. 10 or 54s. 3d.
This work continues the three volumes "*Mohenjo-daro and the Indus Civilization*" edited by Sir John MARSHALL.
Rev.: *NIA*, I, p. 637—41, by H. HERAS, see no. 462.
Statesman, Delhi, 6th Sept. 1938.
477. *MACKAY, Ernest: — *Die Induskultur. Ausgrabungen in Mohenjo-daro und Harappa*. Mit 78 Abbn. und 1 Karte. Leipsic: F. A. Brockhaus, 1938, 151 p., 78 ill. — Price: RM 3.80. German transl. of *The Indus Civilization*.
Rev.: *ZDMG*, XCII, p. 665—8, by W. KIRFEL: explains the animals found on steatite seals as totems.
OAZ, XIV, p. 241 f.; by F. GELPKE: "... als Einführung ... warm empfohlen..."
478. MAJUMDAR, N. G.: — *Explorations at Lauriya-Nandangarh*. *A. R. Arch. Surv.*, 1935—6, p. 55—66, pl. XIX-XXIII.
Excavation of the burial tombs considered Vedic by Dr. BLOCH. The finds are not yet sufficient to ascertain definitively the date, but they may be tentatively ascribed at least to the second cent. B. C.
479. MÉTRAUX, A.: — *Two Easter Island Tablets in Bernice Pauahi Bishop Museum, Honolulu*. *Man*, XXXVIII, p. 1—4, 5 ill.
The author combats Mr. de HEVEZY's view that the scripts of Mohenjo-daro and Easter Island were connected.
480. MÉTRAUX, Alfred: — *The Proto-Indian Script and the Easter Island Tablets*. *Anthropos*, XXXIII, p. 218—39, 2 pl., 27 fig.
"I think I have demonstrated with sufficient evidence the fallacy of an analogy between the Indus script and the signs on the Easter Island tablets."
Rev.: *J. Pol. Soc.*, VLII, p. 138—42, by J. C. A[NDERSEN].

81. PICARD, Ch.: — *D'un sceau d'Harappa à l'anneau d'or de Tirynthe*.
Rev. Arch., XII, p. 5—16, 8 fig.
 Representations of the cult of the mother-goddess and men dressed in animal skins are found both in the Indus civilization and Crete.
82. ROSS, Alain S. C.: — *The "Numeral-Signs" of the Mohenjo-daro Script. Memoirs of the Archaeological Survey of India*, no. 57. Delhi: Manager of Publ., 1938, 4to, 25 p., 2 pl. — Price: Rs. 2 or 3s 6d.
 "The language could have been neither Primitive Dravidian, Primitive Munda or Primitive Burushaki; Primitive Indonesian, however, satisfies the required conditions."
 Rev.: *J. Ind. Hist.*, XVII, p. 392 f., by V. R. R. DIKSHITAR.
83. SEMPER, Max: — *Das Alter der Induskultur-Siedelung in Mohenjo-daro*.
OLZ, XLI, p. 273—6.
 The Indus civilization must be dated in the second millennium B. C. and was still in full vigour at the time of the Aryan invasion.
84. SEN, D.: — *Further Discoveries of Palaeolithic Culture*.
Man in India, XVIII, p. 47.
 Extract of a lecture held at the Silver Jubilee Session of the Indian Science Congress, Calcutta 1938.
85. SRINIVASACHARI, C. S.: — *Pre-Dravidian, Proto-Dravidian and Dravidian*.
JB. & ORS, XXIV, p. 29—56.
 Theories concerning pre-Aryan India, chiefly based on linguistic arguments.
486. STEIN, O.: — *India between the Cultures*.
Ind. Cult., IV, p. 287—323.
 Relations between India and neighbouring countries in prehistoric times.
- TAYLOR, Griffith: — *Correlations and Culture: a Study in Technique*. See no. 23.
487. THOMAS, E. J.: — *Mohenjo-daro and the Aryans*.
Ind. Hist. Quart., XIV, p. 327—30.
 Against Dr. SARUP's view that the Indus civilization is posterior to the R̥gveda (*An. Bibl. I. A.*, XII, no. 122).
488. VATS, Madho Sarup: — *Explorations in Khairpur State, Sind*.
A. R. Arch. Surv., 1935—6, p. 36—8, pl. XII.
 Pottery of the Indus Culture was found at Diji-ji-tākri and Koṭāsūr Mound.
489. VENKATESWARA, S. V.: — *Proto-Indian Culture*.
The Cultural Heritage of India, III, p. 38—63.
 See no. 70.
490. YAZDANI, G.: — *Note on the Excavations at Maski*.
A. R. Nizam's, 1345 F., p. 22—4.
 Among the finds were black and red funeral pottery (1000 B. C.); beads, chank articles, seal impressions, ornamental pottery and terra-cotta figurines (500—100 B. C.).
491. YAZDANI, G.: — *Note on the Survey of the Neolithic Sites of the Western Taluqas of the Raichūr District*.
A. R. Nizam's, 1345 F., p. 19—21.

III. CEYLON

492. **Annual Report of the Archæological Survey of Ceylon for 1937*, by A. H. LONGHURST. Colombo: Government Press, 1938, 8vo, 11 p., 12 pl. — Price: 70 cents.
From the contents: Conservation at Polonnaruwa, Anuradhapura, Mihintale and Sigiriya. Epigraphy.
493. *ANONYMOUS: — *Discovery of valuable Sit-tara Frescoes*.
Ceylon Daily News, Colombo, 17th August 1938.
Eighteenth century frescoes discovered in a village temple near Wariapola.
494. *BASNAYAKA, Leila: — *Ceylon's most ancient Shrine: Mahiyangana*.
Ceylon Observer, Colombo, 12th May 1938.
495. BROHIER, R. L.: — *The interrelation of groups of ancient Reservoirs and Channels in Ceylon*.
JRAS Ceylon, XXXIV, p. 64—85, 1 map.
496. CHHABRA, B. Ch.: — *A Note on the Tiriya Rock Inscription*.
Ep. Ind., XXIII, p. 196 f.
The author points out that the Sanskrit inscription in Pallava-Grantha characters found near the village of Tiriya on the north-east coast of Ceylon (*Ep. Zeyl.*, IV, p. 151—60, pl.; cf. *An. Bibl. I. A.*, XI, no. 561) is almost entirely composed in verse. This observation has enabled the author to propose several corrections in the published text.
497. DERANIYAGALA, P. E. P.: — *Some medieval Representations of Sinhala Wrestlers and Gladiators*.
JRAS Ceylon, XXXIV, p. 103—7, 2 ill.
498. DERANIYAGALA, P. E. P.: — *The two Dēva Aṅgam Cloths of Haṅguranketa Maha Dēvālē*.
JRAS Ceylon, XXXIV, p. 88—102, 6 pl.
On two medieval handpainted cloths of either Ceylon or South India.
499. *F. T. M.: — *Latest archæological Discoveries*.
Ceylon Observer, Colombo, 5th June 1938.
A twelfth century *dagoba* and several images of the Buddha have been unearthed at Polonnaruwa.
500. GEIGER, W.: — *Army and War in Mediæval Ceylon*.
Ind. Hist. Quart., XIV, p. 511—31.
501. LONGHURST, A. H.: — *Archæological Work in Ceylon, 1937—8*.
Ind. Art. & L., XII, p. 37—40, 4 pl.
502. *NELL, Andreas: — *The Twin Inscriptions of Tonigala*.
Daily News, Ceylon, 27th Jan. 1938.
Two of the oldest inscr. in Ceylon, recording the construction of a tank.
503. PARANAVITANA, S.: — *Habässa Rock-inscription*.
Ep. Zeyl., IV, p. 213—7, 1 pl.
A Sinhalese inscr. in Brāhmī script, belonging to the 2nd century. It mentions a king Uttara, who has not been noticed in the chronicles.
504. PARANAVITANA, S.: — *Vessagiriya Rock-inscription of Sirināga II*.
Ep. Zeyl., IV, p. 218—22, 1 pl.
A Sinhalese inscr. of the first decade of the fourth century.
505. PARANAVITANA, S.: — *A Rock-inscription of the Reign of Gothābhaya at Timbiriya*.
Ep. Zeyl., IV, p. 223—8, 1 pl.

- Inscr. of the fourth century, recording the gift of a tank by a lady named Anulābi to the monastery called Gagapavata.
506. PARANAVITANA, S.: — *Vallipuram Gold-plate Inscription of the Reign of Vasabha*.
Ep. Zeyl., IV, p. 229—37, 1 pl.
 An old Sinhalese inscr. of the 2nd century in Brāhmī script, recording the establishment of a *vihāra*.
507. PARANAVITANA, S.: — *A Note on the Indikaṭu-sāya Copper Plaques*.
Ep. Zeyl., IV, p. 238—42.
 Inscribed plaques found in a *stūpa* in 1923, which bear extracts from the Mahāyāna work *Kāśyapa-parivartta*.
508. PARANAVITANA, S.: — *The Trikāyastava in an Inscription at Mihintalē*.
Ep. Zeyl., IV, p. 242—6, 1 pl.
 Some Sanskrit verse written in a script resembling the Grantha Pallava alphabet of South India, which may be attributed to the seventh or eighth century.
509. PARANAVITANA, S.: — *A fragmentary Pillar-inscription in the Colombo Museum*.
Ep. Zeyl., IV, p. 246—52.
 A grant in Sinhalese by a king of the tenth century.
510. PARANAVITANA, S.: — *The Ruvanvālisāya Slab-inscription of Queen Kalyānavatī*.
Ep. Zeyl., IV, p. 253—60, 1 pl.
 Inscr. in Sinhalese containing many Sanskrit words. The script is of the 12th or 13th century.
511. PARANAVITANA, S.: — *Examples of Andhra Art recently found in Ceylon*.
An. Bibl. I. A., XI, p. 15—8, pl. VII.
512. RASANAYAGAM, C.: — *Nallamāppāna Vanniyan and the Grant of a Mudaliyarship*.
JRAS Ceylon, XXXIV, p. 108—12.
 Notes on a paper by S. GNANAPRAGASAR in *JRAS Ceylon*, XXXIII, no. 89.
- *ROWLAND, B.: — *The Wall-paintings of India, Central Asia and Ceylon*. See no. 172.
513. SELIGMAN, C. G.: — *A "portable Altar" from Ceylon*.
ESA, XII, p. 136—8, 2 ill.
 A sandalwood grinding stone, which shows relation to portable altars from Central Asia.
514. *SENAVERATNA, John M.: — *A Buddhist Sculpture from Kandy*.
Ceylon Observer, Colombo, 12th May 1938, 1 ill.
 A sculpture now preserved in Scotland, described by Dr J. Ph. VOGEL (*JAS Bengal*, 1915).
515. SIRIWARDHANA, P. P.: — *Archæology and Religion*.
Mahabodhi, XLVI, p. 305—10.
516. *SLATER, Arthur R.: — *Anuradhapura. The Fascination of a lost City*.
Ceylon Daily News, Colombo, 2nd March 1938.
517. SLOMANN, Vilhelm: — *Elfenbeinreliefs auf zwei singhalesischen Schreinen des 16. Jahrhunderts* [Ivory reliefs on two Sinhalese Shrines of the 16th century].
Pantheon, XXI, p. 12—9, 8 ill.
 Cont. of *An. Bibl. I. A.*, XII, no. 464.

IV. FURTHER INDIA

I. GENERAL

518. ANONYMOUS: — *Chronique*.
BEFEO, XXXVII, p. 553—693.
Archæological news: Tonkin (p. 607—13),
Annam (p. 613—20), Cambodge (p. 620—76),
Laos (p. 676—82).
519. AUBOYER, Jeannine: — *French Excavations in Indo-China and Afghanistan (1935—37)*.
Harv. J. As. St., III, p. 213—22.
520. BERNATZIK, H.: — *Vorläufige Ergebnisse meiner Hinterindien Expedition 1936/37*.
Forschungen und Fortschritte, XIV, p. 110—2.
521. BUCH, W. J. M.: — *La Compagnie des Indes néerlandaises et l'Indochine*.
BEFEO, XXXVII, p. 121—237.
Cont. of *An. Bibl. I. A.*, XII, no. 467.
522. CHATTERJI, Bijan Raj: — *The Hindu Kingdoms of Indo-China and Java*.
The Cultural Heritage of India, III, p. 97—115.
See no. 70.
523. *CORAL-RÉMUSAT, G. de: — *Les arts de l'Indochine. 77 héliotypies précédées d'une Introduction*. Paris: Les Éditions d'Art et d'Histoire, 1938, text 23 p. — Price: 36 fr.
Rev.: *Bul. Amis de l'Or.*, 24—25, p. 32 f.:
"On sent que l'auteur a bien voulu non seulement faire connaître les beautés de l'art khmer, mais en même temps nous instruire sur les conclusions toutes récentes de l'histoire de l'art."
524. *GOLOUBEV, Victor: — *Art et archéologie de l'Indochine*. Hanoi: Imprimerie G. Taupin, 1938, 43 p., 10 pl.
Contents: I. Annam et Tonkin. — II. Cambodge. — III. Champa. — IV. Laos.
525. HERRMANN, A.: — *Südostasien auf der Ptolemäuskarte* [South-eastern Asia on Ptolemy's Map].
Forschungen und Fortschritte, XIV, p. 398—400, 3 maps.
Ptolemy's map proves that a land road crossed the Malay Peninsula from Tacola (Tha-gora) to Cattigara (Saigon); there it met the silk road to China.
526. LÉVY, Paul: — *Notes de paléo-ethnologie indochinoise*.
BEFEO, XXXVII, p. 439—86, pl. LXXXVII, 3 fig.
I. Sur une représentation primitive de la charrue. — A prehistoric type of plough engraved on a stone axe, resembling Caucasian ploughs of the present day.
527. MALLERET, Louis: — *Catalogue générale des collections du Musée de Saigon*. Tome I. *Arts de la Famille indienne*. Hanoi: Impr. Extr. Or., 1937, 185 p., 31 pl.
Rev.: *RAA*, XII, p. 187—92, by Gilberte de CORAL RÉMUSAT.
528. MARCHAL, Henri: — *Decorations of the Far East*.
J. Arts a. Crafts, I, 2, p. 2—8, 12 ill.
Ornaments of Cambodia, Java, Bali, Siam and Burma.
529. STEIN CALLENFELS, P. V. van: — *The Age of Bronze Kettledrums*.
Bul. Raffles Mus., Ser. B, I, p. 150—3, 1 pl.
"Until there has been further research ... I am inclined to tentatively put the date of the Bronze Age with the oldest type of ornament at 600—500 B. C., that with the feathery ornament, which spread also to the South, at about 400—300 B. C., and with the geometric ornament from about 100 B. C., until it was replaced by Hindu influence and iron."

530. [*WALES, H. G. Quaritch: — *Towards Angkor. In the Footsteps of the early Indian Invaders.* London 1937.] See *An. Bibl. I. A.*, XII, no. 519.

Rev.: *As. Rev.*, XXXIV, p. 390 f., by A. A. BAKE: "... a sound contribution to our knowledge of a little-known but extremely important and interesting period in the history of Greater India".

JCAS, XXV, p. 143—5, by D. B.—B.
J. Siam S., XXX, p. 251—3, by D.: "... a clear and extremely well written résumé..."
Ind. Art & L., XII, p. 65, by O. M. GREEN.
Luzac's, XLIX, p. 60.
Rand Daily Mail, Johannesburg S. A., 26th Febr. 1938, by M. H. A.
Nature. London, 22th Oct. 1938.

IV, 2. BURMA

531. [*BLAGDEN, C. O.: — *Môn Inscriptions*, Nos. XIII—XVIII. *Ep. Birm.* IV, 1—2.] See *An. Bibl. I. A.*, XI, no. 566.

Rev.: *Bul. S.O.S.*, IX, p. 221—4, by J. A. STEWART: "Dr. B. has placed new materials at the disposal of the historian, which will enable him to give a much more complete account of the Mons in Burma than has hitherto been attempted."

Mod. Rev., LXIV, p. 460—2, 7 ill.

On a find of images, together with some late Shan inscriptions, in Burma.

532. DUROISELLE, Charles: — *Exploration in Burma Circle.*
A. R. Arch. Surv., 1935—6, p. 71—81, pl. XXXI f.

Notes on sculptures and wall paintings found in temples at Pagan.

536. MORRIS, T. O.: — *Copper and Bronze Antiquities from Burma.*

J. Burma Res. S., XXVIII, p. 95—9, 1 pl.

The author supposes that the art of casting copper and bronze was introduced into Burma from China.

537. PE MAUNG TIN: — *A Mon Inscription by Kyanzittha at Ayetthema Hill.*

J. Burma Res. S., XXVIII, p. 92—4.

The original site of the inscription ed. *Ep. Birm.*, I, part 2, p. 144, no. V.

533. [*DUROISELLE, Charles: — *The Ānanda Temple at Pagan.*] See *An. Bibl. I. A.*, XII, no. 483.

Rev.: *J. Ind. Hist.*, XVII, p. 257, by V. R. R. DIKSHITAR.

Rev. Arch., XII, p. 307 f., by Jeannine AUBOYER.

538. [*RAY, Niharranjan: — *Sanskrit Buddhism in Burma.* Amsterdam 1936.] See *An. Bibl. I. A.*, X, no. 614.

Rev.: *JB & ORS*, XXIV, p. 126 f., by A. BANNERJI-SASTRI: reserved critique.

Museum, XLV, p. 163 f., by N. J. KROM: "... een degelijk en betrouwbaar onderzoek [a solid and trustworthy study]..."

534. FÜRER-HAIMENDORF, Chr. von: — *Die Megalithkultur der Naga Stämme von Assam* [The Megalithic Culture of the Naga Tribes of Assam].

Forschungen und Fortschritte, XIV, no. 9, p. 97 f.

Results of an ethnological and archæological expedition made in the years 1936—37.

539. RAY, Niharranjan: — *Paintings at Pagan.*
JISOA, VI, p. 137—48, pl. XXIX—XXXIII.

This Buddhist wall-painting is in its first stage similar to Pāla painting; afterwards the linear conception gradually supersedes the plastic.

535. GANGOOLY, Bireswar: — *Ancient Images of Buddha in the Caves of Gokteik.*

Annual Bibliography, XIII

540. **Report of the Superintendent, Archæological Survey, Burma, for the year 1937—38.* Rangoon: Superintendent Govt. Printing, 1938, 4to,

29 + XVIII p., 3 pl. — Price: 1—12—0 or 2s. 7d.

Contents: I. Conservation. — II. Exploration and Research. — III. Epigraphy. — IV. Museum and Treasure Trove. — V. Archæology in Burma (by Ch. DUROISELLE). "The present report ... is the first published in Burma after a period of twelve years..."

541. SONDHI, V. P.: — *A Coffin and a Skull from a limestone Cave in the Southern Shan States, Burma.*

Yearbook R.A.S. Bengal, II, p. 187—92.

A number of coffins were found in a cave, which were ascribed by the villagers to a hairy primitive tribe living in the forest.

IV, 3. CAMBODIA AND CHAMPA

542. *ANONYMOUS: — *Cham and Khmer Art from Indo-China: New Exhibits in Paris.*

Ill. Weekly of India, Bombay, 23th Oct. 1938, 5 ill.

Exhibits at the Musée Guimet, Paris.

543. BEZACIER, L.: — *L'architecture religieuse au Tonkin.*

CEFEO, XIV, p. 19—26.

544. COEDÈS, G.: — *The Causeway of Giants at Angkor Thom.*

Ind. Hist. Quart., XIV, p. 607—12.

The balustrades of nāgas supported by giants represent the churning of the ocean as well as the rainbow (Cf. P. Mus, *An. Bibl. I. A.*, XII, no. 508).

545. COEDÈS, G.: — *Le fondateur de la royauté angkorienne et les récentes découvertes archéologiques.*

CEFEO, XIV, p. 40—8.

546. COEDÈS, G., and DUPONT, P.: — *Les inscriptions du Prāsāt Kôk Pô.*

BEFEO, XXXVII, p. 379—413, pl. LXXXIV—LXXXVI.

Two of the four monuments of this group bear inscriptions in Sanskrit and Khmer, dating between the beginning of the 9th cent. and 1018 A. D.

547. CORAL-RÉMUSAT, Gilberte de: — *L'activité archéologique en Indochine.*

RAA, XII, p. 170—83, 3 pl.

548. [DALET, R.: — *Iconographie bouddhique khmère.*] See *An. Bibl. I. A.*, XI, no. 580.

Rev.: *BEFEO*, XXXVII, p. 497—500, by P. DUPONT. The reviewer defends his opinions (see *An. Bibl. I. A.*, X, no. 591) which were attacked in the article under review.

549. DALET, R.: — *Essai sur les pagodes cambodgiennes et leurs annexes.*

La Géographie, 1936: Febr. and March; 1937: Apr., July and Aug.

Rev.: *BEFEO*, XXXVII, p. 500 f., by P. DUPONT.

550. GHOSHAL, U. N.: — *Note on a Type of Lokeśvara in Cambodge.*

J. Gr. Ind. Soc., V, p. 56—8.

A fragment of sculpture from Nāk Pān and an image from Sarnath both represent Nīlakaṇṭha Lokeśvara.

GHOSHAL, U. N.: — *Some Indian Parallels of Lokeśvara Types in Indo-China.* See no. 202.

551. [GOLOUBEV, V.: — *L'archéologie du Tonkin et les fouilles de Đông-Sơn.* Hanoi 1937.] See *An. Bibl. I. A.*, XII, no. 488.

Rev.: *Anthropos*, XXXIII, p. 289.

552. GOLOUBEV, V.: — *La double enceinte et les avenues d'Angkor Thom, leur étude et leur dégagement systématique.*

CEFEO, XIV, p. 33—9.

553. GOLOUBEV, V.: — *La maison dongsonienne* (conférence).

CEFEO, XIV, p. 12—6.

554. HOLLIS, Howard C.: — *A Cambodian Royal Statue*.
Bul. Cleveland Mus., XXV, p. 163 f.
 The bust of a princess from Angkor.
555. HOPEWELL, Edith F.: — *Angkor Wat: Origin of Architecture*.
JCAS, XXV, p. 674 f.
 Khmer architecture was precursor, not successor of the Indian Dravidian architecture.
556. MADROLLE, Cl.: — *Le Tonkin ancien*.
BEFEO, XXXVII, p. 263—332.
 Lei-leou et les districts chinois de l'époque de Han. La population. Yue-chang.
557. MARCHAL, Henri: — *Notes sur le dégagement du Prasât Kôk Pô*.
BEFEO, XXXVII, p. 361—78, pl. LXXVII—LXXXIII.
 The four sanctuaries of this group date from the 7th to the 11th century.
558. MARCHAL, H.: — *The Head of the Monster in Khmer and Far Eastern Decoration*.
JISOA, VI, p. 97—105, pl. XXVI f.
 Origin and distribution of the T'ao T'ie, Kirttimukha or head of Kāla.
559. MARCHAL, Henri: — *Kuñjvara*.
BEFEO, XXXVII, p. 333—46, pl. LV—LVII.
 Description of a group of three sanctuaries situated in the Park of Añkor. The prasât in the centre belongs to the period between Jayavarman II and Indravarman, the other two to the time of Rājendravarman.
560. MARCHAL, Henri: — *Notes sur les Terrasses des Eléphants, du Roi Lépreux et le Palais Royal d'Añkor Thom*.
BEFEO, XXXVII, p. 347—60, pl. LXIII—LXXVI.
561. MARCHAL, H.: — *Banteay Srei*. Saigon: A. Messner, [1936?], 20 p., 19 ill. 1 plan.
- Rev.: *J. Siam S.*, XXX, p. 393—6, by Erik SEIDENFADEN.
562. MARCHAL, Henri: — *Des influences étrangères dans l'art et les civilisations Khmers*. Saigon 1936.
563. MAUGER, Henri: — *Le Phnom Bàyàn*.
BEFEO, XXXVII, p. 239—62, pl. XLII—LII, 16 fig.
 Description and history of the monument.
564. MAUGER, H.: — *Archæological Research in Indo-China. The Phnom Bayang*.
An. Bibl. I. A., XI, p. 18—24, pl. VIII—X.
565. NGUYÊN-VAN-TÔ: — *Les animaux dans l'art annamite*.
CEFEO, XIV, p. 17—9.
566. *PORÉE, Guy, et MASPÉRO, Éveline: — *Mœurs et coutumes des Khmers. Origines, histoire, religions, croyances, rites*. Préface de Georges Cœdès. Paris: Payot, 1938, 270 p., ill. — Price: 45 fr.
Bul. Amis de l'Or., 24—25, p. 30: "Un très bon livre, non seulement instructif, mais plein de fraîcheur et d'intérêt."
RAA, XII, p. 192 f, by G. de C[ORAL] R[ÉMUSAT].
567. SEIDENFADEN, Erik: — *The T'ao T'ien Mask*.
Man, XXXVIII, p. 8 f., 1 ill.
 A T'ao T'ien mask on a lintel from Phnom Dei, Cambodia, has a parallel in certain wood-carvings executed by the Haida Indians of British Columbia.
568. SIRCAR, Dines Chandra: — *Epigraphic Notes*.
J. Gr. Ind. Soc., V, p. 154—6.
 I. Phnom Práh Vihār Inscription of the Time of Bhavavarman. — II. Tān Krañ Inscription of Jayavarman I. — III. Phnom Bàyāñ Inscription of Bhavavarman II.
- *University Prints. Early Indian and Indonesian Art. See no. 116.

IV, 4. MALAY PENINSULA

569. COLLINGS, H. D.: — *Recent Finds of Iron-Age Sites in Southern Perak and Selangor, Federated Malay States.*
Bul. Raffles Mus., Ser. B, I, p. 75—93, pl. LX—LXIII.
 "The makers of the slab graves were users of iron tools with sockets which sharply differentiates them from the modern native people of this country who, without exception, make and use tanged axes and spears..."
570. COLLINGS, H. D.: — *An Excavation at Bukit Chuping, Perlis.*
Bul. Raffles Mus., Ser. B, I, p. 94—119, 7 ill.
 Bone tools, small scrapers and neolithic axes and pottery were found.
571. COLLINGS, H. D.: — *Notes on Tools from Bukit Chintamani, Pahang.*
Bul. Raffles Mus., Ser. B, I, p. 120.
 Criticism of certain statements in Mr. M. W. F. TWEEDIE's paper (see *An. Bibl. I. A.*, XI, no. 626).
572. COLLINGS, H. D.: — *Note on a Stone Arrow-head from Kedah.*
Bul. Raffles Mus., Ser. B, I, p. 121.
 Note on P. V. van STEIN CALLENFELS' article, see *An. Bibl. I. A.*, XI, no. 621.
573. COLLINGS, H. D.: — *Notes on a recent Paper "The Melanesoid Civilisations of Eastern Asia."*
Bul. Raffles Mus., Ser. B, I, p. 122 f.
 Against P. V. van STEIN CALLENFELS' views (see *An. Bibl. I. A.*, XI, no. 622) the author suggests "that the term "Melanesoid cultures" should be dropped for the time being as far as Malaya is concerned, whatever the situation may be in neighbouring countries..."
574. COLLINGS, H. D.: — *A Collection of Stone Tools in the Raffles Museum from the Kuantan district, Pahang.*
Bul. Raffles Mus., Ser. B, I, p. 124—37, 6 ill.
 The collection does not represent "the oldest stage of the Melanesoid culture yet known from the peninsula" (Van STEIN CALLENFELS, see *An. Bibl. I. A.*, XI, no. 622). "In Malaya, there is a great deal of evidence to show that the neolithic period was contemporary with at least some of the flaked stone cultures."
575. DOUGLAS, F. W.: — *Malay Place Names of Hindu Origin.*
J. Mal. Br. R.A.S., XVI, 1, p. 150—2.
576. EVANS, Ivor H. N.: — "Melanesoid" Culture in Malaya.
Bul. Raffles Mus., Ser. B, I, p. 141—6.
 Criticism of P. V. van STEIN CALLENFELS' article, see *An. Bibl. I. A.*, XI, no. 622.
577. [GARDNER, G. B.: — *Keris and other Malay Weapons.* [London, 1936]. See *An. Bibl. I. A.*, XI, no. 647.
 Rev.: *J. Mal. Br. R.A.S.*, XVI, 2, p. 40—3, by G. C. WOOLLEY.
578. TWEEDIE, M. W. F.: — *Minor Excavations carried out in Caves in Pahang and Johore.*
Bul. Raffles Mus., Ser. B, I, p. 154 f., 1 ill.
 In Pahang some stone implements and shards of pottery were found; Johore yielded no artefacts.
579. WINSTEDT, Sir R. O.: — *The Malay Annals or Serajah Melayu.*
J. Mal. Br. R.A.S., XVI, 3, p. 1—226.
 Edition of the earliest recension from M. S. no. 18 of the Raffles Collection, Library R.A.S., London.
580. WINSTEDT, R. O.: — *The Kedah Annals.*
J. Mal. Br. R.A.S., XVI, 2, p. 31—5.
 On the romantic, rather than historical, character of these annals.
581. WINSTEDT, R. O.: — *The Chronicles of Pasai.*
J. Mal. Br. R.A.S., XVI, 2, p. 24—30.
 On the oldest of Malay chronicles.

582. WOOLLEY, G. C.: — *Origin of the Malay Keris*.
J. Mal. Br. R.A.S., XVI, 2, p. 36—9.
 A reply to *An. Bibl. I. A.*, XII, no. 523. The

author argues that the keris did not develop out of the spear.

IV, 5. SIAM

583. HARLECH, Lord: — *Buddhist Art in Siam*.
Ind. Art & L., XII, p. 81 f.
 Address delivered at the opening of the Exhibition of the "Reginald Le May" Collection at India House.
584. *MAY, Reginald Le: — *A concise History of Buddhist Art in Siam*. Cambridge: University Press, 4to, 165 p., 205 ill., 1 map. — Price: 42 s.
 Rev.: *Ind. Art & L.*, XII, p. 120—2, by H. G. RAWLINSON: "... a very learned and thorough examination of a hitherto obscure subject..."
Great Britain and the East, 29th Sept. 1938, by Sir Charles STEWARD-WILSON: "... a sound piece of work..."
RAA, XII, p. 185—7, by Jean BUHOT.
Geogr. Jl., XCIII, p. 78 f.
OAZ, XIV, p. 242—4, by E. WALDSCHMIDT.
585. SEIDENFADEN, Erik: — *Recent archaeological Research Work in Siam*.
J. Siam S., XXX, p. 241—7.

A criticism of Dr. Quaritch WALES' theory that Chaiya, not Palembang, was the capital of Śrīvijaya.

586. SEIDENFADEN, Erik: — *Antiquities and ancient Sites in Siam*.
J. Siam S., XXIX, p. 162—8; XXX, p. 381—90.
 Review and contents of a work on Siamese archæology (in Siamese) by LUANG BORIBAL BURIBHAND.
587. SRINIVASACHARI, C. S.: — *Brahmanic Survivals in Siam*.
I.O.R. Madras, XII, p. 225—39.
 On surviving Brahmanical ceremonies.
588. WALES, H. G. Quaritch: — *Some Notes on the Kingdom of Dvāravātī*.
J. Gr. Ind. Soc., V, p. 24—30.
 On the significance of the site of U T'ông in Central Siam.

V. INDONESIA

I. GENERAL

589. B[OSCH], F. D. K.: — *In Memoriam Dr. P. V. van Stein Callenfels*.
Tschr. Bat. Gen., LXXVIII, p. I—VIII.
590. BOSCH, F. D. K.: — *Van Stein Callenfels* [Obituary note].
N. Rotterd. Courant, Ochtendblad 14 Mei 1938.
591. DAVIDSON, D. S.: — *Northwestern Australia and the Question of Influences from the East Indies*.
JAOS, LVIII, p. 61—80, 1 pl.
The Australians did not originally come via the northwestern coast, nor was there any cultural influence from the East Indies.
592. **Jaarboek Koninklijk Bataviaansch Genootschap van Kunsten en Wetenschappen*, V [Year-book of the Royal Batavia Society of Arts and Sciences. In Dutch]. Bandoeng: Nix & Co., 1938, 294 p.
Collections: p. 65—277 p. (prehistoric: p. 65—107, 7 ill.; archæological: p. 108—142, 13 ill.; historical: p. 143—58, 7 ill.; ceramic: p. 159—66, 8 ill.).
593. KLERCK, E. S. de: — *History of the Netherlands Indies*. Rotterdam: W. L. en J. Brusse, 1938, 2 vols., 448 and 661 p.
Rev.: *Bul. Col. Inst.*, II, p. 308—19, by N. J. KROM: "... we have not hesitated to state clearly that we consider the first chapters inadequate and the final part of the work marred by political preconceptions."
594. KROM, N. J.: — *Levensbericht van P. V. van Stein Callenfels (4 Sept. 1883—26 April 1938)*. [Biography. In Dutch].
- Jaarboek Kon. Ned. Akademie van Wetenschappen*, 1937—8, 7 p.
595. KUNST, Jaap: — *New Light on the early History of the Malay Archipelago*.
Ind. Art & L., XII, p. 99—105.
Extract from J. L. MOENS' article, see *An. Bibl. I. A.*, XII, no. 545.
596. [*MAJUMDAR, R. C.: — *Suvarṇadṛīpa*]. See *An. Bibl. I. A.*, XII, no. 543.
Rev.: *J. Ind. Hist.*, XVII, p. 103—5, by S. K. AIYANGAR: "We congratulate Prof. M. on his achievement..."
JRAS, 1938, p. 294 f., by C. E. A. W. O[LDHAM]: "... a valuable contribution..."
OLD, I, 12, p. 1—4, by P. K. GODE.
Luzac's, XLIX, p. 62 f.; "In view of the increasing importance of Further India as a field of research it is most important to have the present state of our knowledge so conveniently summarised for us."
Poona Or., III, p. 61—4, by B. N. MITRA: "... remarkable publication."
597. ORSOY DE FLINES, E. W. van: — *Vroeg Ming en pre-Ming blauw-wit Chineesch porselein in Nederlandsch Indië* [Early Ming and pre-Ming blue-white Chinese porcelain in Indonesia. In Dutch].
Maandbl. beeld. k., XV, p. 262—71, 342—8, 366—71, 381; 47 ill.
598. **Oudheidkundig Verslag* [Archæological Report. In Dutch] 1937. Published by the *Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen*. Batavia: Kon. Drukkerij de Unie, 1938, 40 p., 48 pl.

- Restorations: The temple complex of Loro-djonggrang at Prambanan (continued), images in the *desa* Boegisan, Chañdi Merak, Chañdi Singasari (finished), Watoegede, Chañdi Kidal, Chañdi Djago, Wendit, Penanggoengan, antiquities on Bali, the Company's fort "Rotterdam" at Makassar. — Excavations: prehistoric remains in South Celebes, caves near Toeban and Bodjonegoro, buildings at Nglarangan, Goenoeng Woekir (one of the few temples of Middle Java dated with certainty), remains at Tjandi, Gondangan, Gebang (important *chañdi*, among the oldest of Middle Java), Penanggoengan, Soemberawan a.o. Finds include images, *linggas*, pottery, some with inscribed figures, Chinese ceramics.
599. *RASSERS, W. H.: — *Inleiding tot een bestudering van de Javaansche kris* [Introduction to the Study of the Javanese Keris. In Dutch]. *Mededeelingen Kon. Ned. Akademie van Wetenschappen, afd. Letterkunde*, N. R., I, no. 8. Amsterdam: Noordhollandsche Uitgeversmij, 1938, 8vo, 59 p. — Price: 1 guilder.
600. SASTRI, K. A. Nilakanta: — *Kaṭāha*. *J. Gr. Ind. Soc.*, V, p. 128—46.
The author argues against the identification of Kaṭāha with Keḍu on Java, and against other conclusions of J. L. MOENS (See *An. Bibl. I. A.*, XII, p. 545).
601. STAPEL, F. W. (editor): — *Geschiedenis van Nederlandsch Indië* [History of Netherlands India. In Dutch]. Vol. I. Amsterdam, Uitgeversmij "Joost van den Vondel", 1938, 4to, 380 p., ill. — Price: each vol. 15 guilders.
The first volume consists of three chapters, on prehistory by VAN DER HOOP, on the Hindu-javanese period by KROM, and on the spread of Islam by KERN.
Rev.: *Tschr. Bat. Gen.*, LXXVIII, p. 599 f., by A. J. B[ERNET] K[EMPERS]: praises the contents of the work, but would have preferred a less costly volume.
602. STUTTERHEIM, W. F.: — *The Jubilee of the Archaeological Service in the Netherlands East Indies*. *Ind. Art. & L.*, XII, p. 106—14.
A historical survey.
603. [*STUTTERHEIM, W. F.]: — *Een Oudheidkundig Jubileum 1913—1938*. Batavia: Drukkerij de Unie, 1938, 12 p., 40 ill., 4to.
Commemoration volume of the 25-years jubilee of the Archæological Survey of Netherlands India.
Rev.: *Tschr. Bat. Ben.*, LXXVIII, p. 512. *N. Rotterd. Courant*, 20th July 1938.
604. *Uittreksel uit de Oudheidkundige Verslagen over 1931—1935 [Extract from the Archæological Reports for the years 1931—1935. In Dutch]. Published by the Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen. Batavia: Kon. Drukkerij de Unie, 1938, 23 p., 25 ill.
As no reports were published for these years, the present extract is meant to fill this gap.
605. *W[INSTEDT], R. O.: — *Obituary Dr. Pieter van Stein Callenfels*. London, June 1938.
- WOOLLEY, G. C.: — *Origin of the Malay Keris*. See no. 582.

V, 2. PREHISTORY

606. ANONYMOUS: — *Voorhistorische steencultuur* [Prehistoric stone culture. In Dutch]. *Wereldnieuws en Sport in Beeld*, 24 Sept. 1938, 8 ill.
607. [BRONGERSMA, L.: — *Notes on fossil and prehistoric Remains of "Felidae" from Java and Sumatra*. *Comptes Rendus du XIIe Congrès Internat. de Zoologie*, Lisbonne 1935. Paru 1937.]
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608. BUYSENS, Paul: — *Le Pithécanthrope était-il un Pygmée? Considérations sur la généalogie humaine, inspirées par les recherches récentes sur l'ancienneté et les caractères de certains hommes fossiles*. Brussels: Éd. Purnal, 1937, 48 p.
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Proc. Ak. Wet., 1938, p. 139 f.
610. DUBOIS, E.: — *On the fossil human Skull recently described and attributed to Pithecanthropus erectus by G. H. R. von KOENIGSWALD*.
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611. COLANI, Madeleine.: — *Pithécanthrope, Sinanthrope et chasse au singe*.
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612. HEEKEREN, H. R. van: — *Aanteekeningen over een ingraving in de „Liang Karrassa” nabij Maros, Zuid-Celebes* [Notes on an Excavation in the L. K. near Maros, South Celebes. In Dutch].
Trop. Ned., X, p. 281—5, ill.
Stone implements of the Toalian Culture.
613. HOOP, A. N. J. Thomassen à Thuessink van der: — *Praehistorie* [In Dutch].
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614. HOOP, A. N. J. Thomassen à Thuessink van der: — *Een praehistorische rinkelbel? [A prehistoric rattling-bell? In Dutch]*.
Tschr. Bat. Gen., LXXVIII, p. 111—4, 1 pl.
A bronze bell found in Bali. Similar bells from North Celebes were fastened to spears which were brandished at the dance. It probably belongs to the pre-Hindu bronze culture and may be connected with the Han-period in China.
615. KOENIGSWALD, G. H. R. von: — *Neue Pithecanthropus Funde*.
Forschungen und Fortschritte, XIV, no. 19, p. 218, 2 ill.
“There can be no doubt that Pithecanthropus belongs to the Hominidae and must be considered their most primitive representative known as yet.”
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618. STEIN CALLENFELS, P. V. van: — *Het Proto-Toaliaan* [In Dutch].
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Lecture on excavations in South Celebes, where remains were found of the Toala culture, characterized by stone arrowheads.
619. STEIN CALLENFELS, P. V. van: — *Archaeologisch onderzoek in Celebes*.
Tschr. Aardr. Gen., Ser. 2, LV, p. 138—42.
Excavations yielding data on the Toalian culture in Celebes.
- STEIN CALLENFELS, P. V. van: — *The Age of Bronze Kettledrums*. See no. 528.

V, 3. JAVA

620. ADAM, L.: — *Geschiedkundige aantekeningen omtrent de residentie Madioen* [Historical Notes on the Madiun Residency. In Dutch]. *Djāvā*, XVIII, p. 97—120.
Cont. of *An. Bibl. I. A.*, XII, no. 526.
II. Mountain sanctuaries on Lawoe and Wilis.
— III. Remains of the Kalangs (a primitive tribe). — IV. Hindu-Javanese Period.
621. BANERJEA, Jitendra Nath: — *A Note on the Indian Prototypes of the Papar Relief*. *J. Gr. Ind. Soc.*, V, p. 54 f.
The Gaurī image, described by the author (see *An. Bibl. I. A.*, XII, no. 527), has a parallel in an image of the Mahādeva temple, Buchkalā, Jodhpur.
622. BEASLEY, H. G.: — *A silver "petat" from East Java*. *Man*, XXXVIII, p. 105, 1 ill.
623. BERG, C. C.: — *De Arjunawiwāha, Er-langga's levensloop en bruiloftslied?* [The Arjunawiwāha, Er-langga's biography and marriage-song? In Dutch]. *Bijdr.*, XCVII, p. 19—94.
624. BERG, C. C.: — *Opmerkingen over de chronologie van de oudste geschiedenis van Majapahit en over Krtarājasajayawardhana's regeering* [Remarks on the chronology of the earliest history of M. and on K.'s government. In Dutch]. *Bijdr.*, XCVII, p. 135—239.
625. BERG, C. C.: — *Eenige opmerkingen over het Pararaton-verhaal betreffende Toh-jaya's dood*. [Some remarks on the story of T.'s death as found in the Pararaton. In Dutch]. *Bijdr.*, XCVII, p. 443—52.
626. BERNET KEMPERS, A. J.: — *Hindu-Javanische Kulturgeschichte*. *Nachrichten d. Ges. f. Natur- u. Völkerk. Ostasiens*, Tokyo, no. 48.
627. BOSCH, F. D. K.: — *De Bhadracarī afgebeeld op den hoofdmuur der vierde gaanderij van den Baraboeđoer* (The Bhadracarī-text as illustrated on the principall wall of the fourth gallery of the Barabudur. In Dutch]. *Bijdr.*, XCVII, p. 241—93.
628. *BOSCH, F. D. K.: — *Het ontwaken van het aesthetisch gevoel voor de Hindoe-javaansche oudheden* [The awaking of aesthetic appreciation of Hindu-javanese antiquities. In Dutch]. Santpoort: C. A. Mees, 1938, 39 p.
Inaugural lecture, university of Utrecht.
- CHATTERJI, B. R.: — *The Hindu Kingdoms of Indo-China and Java*. See no. 521.
629. CRUCQ, K. C.: — *De kanonnen in den Kraton te Soerakarta* [The cannons in the Kraton at S. In Dutch]. *Tschr. Bat. Gen.*, LXXVIII, p. 93—110, 9 ill.
630. CRUCQ, K. C.: — *De geschiedenis van het heilig kanon te Banten* [The History of the holy Cannon at B. In Dutch]. *Tschr. Bat. Gen.*, LXXVIII, p. 359—91.
631. [*GALESTIN, Th. P.: — *Houtbouw op Oost-javaansche tempelreliefs*. The Hague 1936.] See *An. Bibl. I. A.*, XI, no. 645.
Rev.: *BEFEO*, XXXVII, p. 523 f., by Pierre DUPONT: "On ne saurait surestimer la valeur documentaire d'un tel travail."
632. GALESTIN, Th. P.: — *Aantekeningen over de Arjuna-wiwāha op Tjandi Djago* [Notes on the Arjuna-wiwāha illustrated on Chaṇḍi Jago. In Dutch]. *Bijdr.*, XCVII, p. 1—17, 8 ill.
633. GHOSH, S. C.: — *Yavadvīpa* [Java. In Bangālī]. *Baṅgaśrī*, Āshādh, 1345.
634. *KNOWLES, Eleanor N.: — *Java's Water Kasteel*. *New York Times*, 26th June 1938.

635. KOSASI, Mohammed: — *Pamidjahan en zijn heiligdommen* [P. and its sanctuaries. In Dutch].
Djâwâ, XVIII, p. 121—44, 1 pl.
A Mohammedan place of pilgrimage.
636. KROM, N. J.: — *De Hindoe-Javaansche tijd* [In Dutch].
Chapter I, B, from: *Geschiedenis van Nederlandsch-Indië*, ed. F. W. STAPEL (p. 112—298, ill.). See no. 601.
637. LEKKERKERKER, C.: — *De heilige steenen van Koetagedé* [The holy Stones of K. In Dutch].
Tschr. Bat. Gen., LXXVIII, p. 167—91.
On the *watoe gilang*, a stone with an inscription in Latin, French, Dutch and Italian, and four smaller stones near it. The stone was probably inscribed by a Roman Catholic missionary in the 17th century.
638. NAERSSSEN, F. H. van: — *Inscripties van het Rijksmuseum voor Volkenkunde te Leiden* [Inscriptions from the Ethnographical Museum, Leiden. In Dutch].
Bijdr., XCVII, p. 501—13, 5 pl.
Two copper-plate inscr. of the same contents as the one published in O. V. 1924, p. 27. A third one mentions King Balitung but perhaps belongs to the reign of Airlangga.
639. NAERSSSEN, F. H. van: — *De Brantas en haar waterwerken in den Hindu-Javaanschen tijd*.
De Ingenieur, 1938, p. A. 65 f.
640. NEIJENS, M.: — *Het heilig kanon van Batavia* [The holy cannon of B. In Dutch].
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Commentary of K. C. CRUCQ's article on "Three holy cannons" (*Tschr. Bat. Gen.*, LXX, p. 195). With a postscript by Dr. CRUCQ.
641. ROUX, C. C. F. M. le: — *Twee Portugeesche plattegronden van Oud-Batavia uit de stichtingstijd der stad* [Two Portuguese maps of Old-Batavia dating from the time of foundation of the city. In Dutch].
Tschr. Bat. Gen., LXXVIII, p. 515—35.
642. SARKAR, Himansu Bhusan: — *Copper-plates of Kẽmbang Arum 824 Saka*.
J. Gr. Ind. Soc., V, p. 31—50.
Text and translation of a Javanese inscr. published by BOSCH in *Oudh. Versl.*, 1925, Bijl. B, p. 41—9.
643. SCHNITGER, F. M.: — *Indo-Javanese Images in Berlin, Amsterdam and London Museums*.
J. Gr. Ind. Soc., V, p. 22 f., 1 pl.
A Śiva (Ethnographical Museum, Berlin); an unknown king (Colonial Institute, Amsterdam) and a Pārvatī (Victoria and Albert Museum, London).
644. SCHNITGER, F. M.: — *Een Hindoejavaansch beeld te Kopenhagen* [A Hindu-Jav. image at Copenhagen. In Dutch].
Trop. Ned., X, p. 211 f., 2 ill.
A *caturkayalingga* from Eastern Java, now in the National Museum.
645. SCHNITGER, F. M.: — *Een merkwaardig stuk Hindoejavaansche bronskunst* [A curious Hindu-Javanese Bronze. In Dutch].
Trop. Ned., X, p. 75 f., 1 ill.
646. STUTTERHEIM, W. F.: — *The Exploration of Mount Pěnanggungan, Eastern Java*.
An Bibl. I. A., XI, p. 25—30, pl. XI f.
647. STUTTERHEIM, W. F.: — *Note on Saktism in Java*.
Acta Or., XVII, p. 144—52.
From the fact that the two queens associated with Prajñāpāramitā were both progenitors of a reigning dynasty, the author concludes that already in the 14th century Śaktism in its latest developments had followers at the court of Majapahit.
648. STUTTERHEIM, W. F.: — *De beelden van Belahan* [The Images of Belahan. In Dutch].
Djâwâ, XVIII, p. 299—308, 8 ill.
On several images of the bathing-place B, including the Vishṇu on Garuḍa now in the Museum of Modjokerto.

649. STUTTERHEIM, W. F.: — *Oude gewichten in het Museum* [Old weights in the Museum, Batavia. In Dutch].
Tschr. Bat. Gen., LXXVIII, p. 118—20.
 Dr. Van der HOOP's article (see *An. Bibl. I. A.*, XI, no. 656) is illustrated by a grant from the Diëng-plateau, dated in the 8th century.
650. STUTTERHEIM, W. F.: — *Note on a "Neomegalith" in Old-Batavia*.
Bul. Raffles Mus., Ser. B, I, p. 147—9, 1 pl.
 An upright stone standing on the site of some Mohammedan graves in Kampong Traté, a part of Batavia's old section.
 **University Prints. Early Indian and Indonesian Art*. See no. 116.

V, 4. SUMATRA, BALI AND OTHER ISLANDS

651. BONT, G. K. H. de: — *Het fort Rotterdam te Makasar* [In Dutch].
Trop. Ned., X, p. 403—6, 3 ill.
652. COVARRUBIAS, Miguel: — *Island of Bali*. New York: Alfred A. Knopf, 1937, 8vo, xxv + 417 + x p., many photographs. — Price: 30 s.
 Contains a chapter on "Art and the Artist" (p. 160—204).
 Rev.: *Tschr. Aardr. Gen.*, Ser. II, LV, p. 301—3, by J. KUNST.
Burl. Mag., LXXIII, p. 187, by Raimond FIRTH: "...his sympathetic approach to the people, his efforts to master their language, and his dispassionate record of his personal observations and experiences give his work considerable scientific value."
653. COWAN, H. K. J.: — *Bijdrage tot de kennis der geschiedenis van het rijk Samoedra-Pasé* [Contribution to the History of the Kingdom of S.-P. In Dutch].
Tschr. Bat. Gen., LXXVIII, p. 204—14.
 On four gold coins of this North Sumatran kingdom.
654. *FEIGE, Theodor: — *Mysterious statues found in a Borneo Cave: relics of Hinduism*.
Ill. L. N., 16th April 1938, p. 660 f., 13 ill.
 Statues representing figures from the Hindu and Buddhist pantheon, found near the Panton river.
655. GORIS, R.: — *Bali's tempelwezen* [The Character of Balinese Temples. In Dutch].
Djāvā, XVIII, p. 30—46.
656. HUGHES-HALLETT, H.: — *A mysterious Find in Brunei*.
J. Mal. Br. R. A. S., XVI, 1, p. 100 f., 7 pl.
 Remains of burials in a living tree.
657. KROM, N. J.: — *De heiligdommen van Palembang*. [The sanctuaries of P. In Dutch].
Mededeelingen Kon. Ned. Akademie van Wetenschappen, afd. Letterkunde, N. R., I, no. 7.
 Amsterdam: Noordhollandsche Uitgeversmij, 1938, 800, 27 p., 1 pl. — Price: 0.60 guilder.
 On the antiquities of Bukit Seguntang, Telaga Batu a.o.
658. MARCHAL, Henri: — *Les déformations de la tête de Kāla dans le décor balinaïs*.
RAA, XII, p. 142 f., 2 pl.
659. NAERSSSEN, F. H. VAN: — *Hindoejavaansche overblijfselen op Soembawa* [Hindu-javanese Remains on Soembawa. In Dutch].
Tschr. Aardr. Gen., Ser. II, Vol. LV, p. 90—100, 4 ill.
 Annotated edition of unpublished notes made by Dr. G. P. ROUFFAER.
660. *SADĀNANDA, Swami: — *Suvarnadwīpa (Sumatra)*. With a foreword by O. C. GANGOLY. Calcutta: S. K. Mitra, 15 Shama Charan De Street, 1938, 38 p.
 A short survey of the history and culture of the island.
661. [*SCHNITGER, F. M.: — *The Archæology of Hindoo Sumatra*. Leyden 1937.] See *An. Bibl. I. A.*, XII, no. 559.

- Rev.: *Tschr. Aardr. Gen.*, Ser. 2, LV, p. 300 f., by N. J. KROM.
BEFEO, XXXVII, p. 527—9, by P. DUPONT:
 "... ces travaux ont présenté un intérêt indéniable, car l'archéologie de Sumatra n'avait encore jamais fait l'objet de recherches systématiques."
662. SCHNITGER, F. M.: — *Ancient Batak Tombs in Tapanuli (North Sumatra)*.
An. Bibl. I. A., XI, p. 30—2, pl. XIII.
663. SCHNITGER, F. M.: — *Prehistoric Monuments in Sumatra*.
Man, XXXVIII, p. 41.
664. SCHNITGER, F. M.: — *Een olifantsbeeld uit Zuid-Sumatra* [An elephant image from Southern Sumatra. In Dutch].
Trop. Ned., XI, p. 19—21, 4 ill.
665. *SCHNITGER, F. M.: — *A "man-eating" King: Proof of Sumatran human sacrifice*.
Ill. L. N., 25th June 1938, 3 ill.
666. *TICHELMAN, G. L., en VOORHOEVE, P.: — *Steenplastiek in Simaloengoen* [Stone Sculptures in S. In Dutch]. Medan: Köhler & Co., 1938, 144 p., 54 ill. — Price: 2.90 guilders.
 Ancestor images of the Bataks.
667. TILLMANN, Georg: — *Iets over de weefsels van de Kroë districten in Zuid-Sumatra* [On the Tissues of the Kroë Districts, South Sumatra. In Dutch].
Maandbl. beeld. k., XV, p. 10—6, 7 ill.
 The ship represented on these tissues is the "ship of soals."
668. TILLMANN, Georg: — *Iets over de weefsels van de Lampongsche districten in Zuid Sumatra*.
Maandbl. beeld. k., XV, p. 131—43, 24 ill.
 Cf. no. 667.
669. WELLAN, J. W. J.: — *Palembang Lamo (Oud Palembang)* [In Dutch].
Trop. Ned. X, p. 3—8, 19—24, 35—38, ill.
 Contains photographs of antiquities of the Hinduistic period.

VI. ADJOINING TERRITORIES

I. CENTRAL ASIA

670. BAZHENOV, L. V.: — *Srednyaya Aziya v drevniy period (mezhdru shestym i vtorym vekami do nashey ery)* [Central Asia in Antiquity from the 6th to the 2nd cent. B. C. In Russian]. Tashkent, 1937, 80 p.
Rev.: *VDI*, 1938, 2 (3), p. 177—9, by C. TOLSTOV.
671. BENVENISTE, E.: — *Notes sogdiennes*. *Bul. S.O.S.*, IX, p. 495—519, 5 pl.
This study includes a short Sogdian inscription from Ladakh.
672. BERNSTAM, A. N.: — *Gunnskiy mogilnik Noin-Ula i yego istoriko-arheologičeskoye značeniye* [The Hun Cemetery of Noin Ula and its historical and archæological importance. In Russian]. *Izvestiya Akademii Nauk*, 1937, p. 921—46.
673. [*BURROW, T.: — *The Language of the Kharoṣṭhī Documents from Chinese Turkestan*. Cambridge 1937.] See *An. Bibl. I. A.*, XII, no. 581.
Rev.: *Archiv Orientalní*, X, p. 463 f., by OTTO STEIN: "... Mr. B. has advanced the study of these... important documents. He would place his fellow students under a great obligation by bringing out a complete translation of the text, a full glossary."
OLD, I, p. 10 f., by S. M. KATRE: "For historians and palæographers without linguistic equipment it is absolutely indispensable."
674. CABLE, Mildred: — *The new "New Dominion"*. *JCAS*, XXV, p. 9—21, 2 pl., 1 map.
Report on a journey in Soviet Turkestan. Contains data regarding the ancient monuments in this region.
675. COLLUM, V. C. C.: — *A Note on North-East Central Asian Bronzes*. *JCAS*, XXV, p. 22 f.
On a collection of bronzes in the possession of Miss FRENCH and Miss CABLE. They include old cult symbols, testifying to Gnostic influences.
676. FIELD, Henry, and PROSTOV, Eugene: — *Archæological Investigations in Central Asia, 1917—37*. *Ars Isl.*, V, p. 233—71, 15 ill.
Account of the work done in the five Soviet republics of Central Asia. Among the pre-Islamic finds are painted pottery and Graeco-Buddhist sculptures.
677. *GROUSSET, René: — *L'empire des steppes. Attila, Gengis-Khan, Tamerlan*. Paris: Payot, 106 Boulevard St. Germain, 1938 (on title page: 1939), 639 p., 20 ill., 30 maps. — Price: 84 fr.
Rev.: *RAA*, XII, p. 184 f., by S. LEMAITRE.
678. HENNING, W. B.: — *Argi and the "Tokharians"*. *Bul. S. O. S.*, IX, p. 545—71.
On two names in a Sogdian "List of Nations".
679. KISELEV, S. V.: — *Sovetskaya arheologiya Sibiri perioda metalla* [Soviet-archæology of Siberia in the Metal Age. In Russian].
Includes some remarks on Pazyryk and Noin Ula.
680. KUHN, Herbert: — *Chronologie der sino-sibirischen Bronzen*. *Ipek*, XII, p. 162—5, 1 pl.
681. MONTELL, Gösta: — *Sven Hedin's Archæological Collections from Khotan*.

- Bul. Mus. F. E. A.*, X, p. 83—113, 10 pl.
Cont. of art. in *Bul.*, VII.
682. OKLADNIKOV, A. P.: — *Arheologičeskiye dannyye o drevnejšey istorii Pribaykalya* [Archæological data relating to the early history of the Baikal-region. In Russian].
VDI, 1938, 1 (2), p. 244—60, 9 ill.
Neolithic and bronze age burials. An attempt to trace the chronology and cultural evolution of this region.
683. ПОТАПОВ, А. А.: — *Relyefy Sogdiany kak istoričeskij istočnik* [The Reliefs of Sogdiana as a source of history. In Russian].
VDI, 1938, 2 (3), p. 127—37, 11 ill.
Terra-cotta reliefs of the 5th—8th century A. D., being fragments of ossuaries.
684. RAU, Heimo: — *Untersuchungen zur mittelalterlichen Kunstgeschichte Ostturkestans* [Researches on the History of mediaeval Art in Oriental Turkestan].
OAZ, XIV, p. 143—55, pl. 17 f.
Unpublished wall-paintings, now in Berlin, of temple no. 8, Bāzāklik.
685. RAU, Heimo: — *Eine Fehldatierung der Turfanmalerei*.
OAZ, XIV, p. 218—20.
Criticism of no. 687.
686. RICHTER, Oswald: — *Untersuchungen an Papieren aztekischer Völker aus kolumbischer und vorkolumbischer Zeit und über chinesische, türkische, buddhistische, sogdische und andere Papiere aus den Turfanfunden*.
Faserforschung, XIII, p. 57—81, 26 ill.
Bark of mulberry-trees was used in the composition of the paper found at Turfan.
687. SINOR, Dénes: — *Zur Datierung einiger Bildwerke aus Ost-Turkistan*.
OAZ, XIV, p. 83—7, pl. 9.
An attempt to date some of the paintings in "Turkish" style, brought to Berlin by the Turfan-expeditions of GRÜNWEDEL and LE COQ.
688. TEREHOZHKIN, A. I.: — *K istoriko-arheologičeskomu izučeniyu Kazahstana i Kirgizii* [Historical and archæological Study of Kazakhstan and Kirghizia. In Russian].
VDI, 1938, 1 (2), p. 204—15.
689. THOMAS, F. W.: — *An old Name of the Khotan Country*.
JRAS, 1938, p. 281 f.
Khema, found in Kharoṣṭhī documents, is a name of Khotan.
690. ТОЛСТОВ, С. П.: — *Osnovnyye voprosy drevney istorii Sredney Azii* [The principal problems of the ancient history of Central Asia. In Russian].
VDI, 1938, 1 (2), p. 176—203.
This author pays much attention to archæological materials.
691. ТОЛСТОВ, С. П.: — *Monety shahov drevnogo Horezma i drevnehorezmiyskiy alfavit* [Coins of the Shahs of ancient Khorazma and the ancient Khorazmian alphabet. In Russian].
VDI, 1938, 4 (5), p. 120—45, 4 ill.
A series of coins and of metal vessels, attributed to the 3rd—8th century A. D.
692. TREVER, K.: — *Novye sasnidskie blyuda Ermitazha (Nouveaux plats sasanides de l'Ermitage)* [In Russian and French].
Moscow-Leningrad: Académie des Sciences de l'URSS et Musée de l'Ermitage, 1937, 8vo, 43 p., 3 pl.
693. TREVER, K.: — *Senmuvr-Paskudzh Sobaka-Ptica* [Senmuvr-paskuj, a dog-bird. In Russian]. Leningrad: Gosudarstvennyy Ermitazh, 1937, 8vo, 72 p., 11 ill.
694. VOYEVODSKIY, M. V., and GRIAZNOV, M. P.: — *U-sunskiye mogilniki na territorii Korgizskoy SSR* [The Sculptures of U-sun on the territory of the Kirghiz SSR. In Russian].
VDI, 1938, 3 (4), p. 162—79, 49 ill.
Cemeteries of the 6th—5th cent. B. C.

VI, 2. IRAN AND MESOPOTAMIA

695. ACKERMAN, Phyllis: — *The Oriental Origin of Janus and Hermes*.
Bul. Am. Inst. Irān. Art, V, p. 216—25, 6 ill.
 The prototype of these two gods (who are considered identical) is found in Elam, in Luristan and on a seal from Mohenjo-daro.
 Rev.: *Bul. Am. Inst. Iran. Art.*, V, p. 179—81, by Leo BRONSTEIN: "As a contribution to this historical rehabilitation [of the Parthian period], Dr. Debevoise's book is important and welcome."
Am. J. Arch., XLII, p. 617, by Frank E. BROWN: "... a faithful and up-to-date account..."
J. Ind. Hist., XVII, p. 404 f., by C. S. S[RINIVASACHARYAR].
Syria, XIX, p. 365 f., by R. D.
696. [**Athār-é Irān*, I, 1—2.] See *An. Bibl. I. A.*, XII, no. 578.
 Rev.: *Bul. S.O.S.*, IX, p. 234 f., by V. MIRONSKY: "Everything is new in this excellent publication..."
697. [**Athār-é Irān*, II.] See *An. Bibl. I. A.*, XII, no. 579.
 Rev.: *Am. Inst. Irān. Art*, V, p. 275—7.
698. **Athār-é Irān. Annales du Service Archéologique de l'Irān*. Tome III, fasc. I. Leiden: E. J. Brill, 1938, 8vo, 173 p., 108 ill.
 Contents: articles by André GODARD, Maxime SIROUX and André P. HARDY.
699. BAUMGARTNER, Walter: — *Zwei neue Luristan-Bronzen*.
Arch. f. Or., XII, p. 57—9, 2 ill.
 Two handles of maces or sceptres, now preserved at Zürich.
700. BERNHEIMER, Richard: — *A Sasanian Monument in Merovingian France*.
Ars Isl., V, p. 221—32, 14 ill.
 The shrine of St. Aguilberta in Jouarre, one of the earliest pieces of stucco sculpture in medieval Europe.
701. [*CHRISTENSEN, Arthur: — *L'Iran sous les Sassanides*. 1936.] See *An. Bibl. I. A.*, XII, no. 583.
 Rev.: *Bul. S.O.S.*, IX, p. 231—3, by H. W. BAILEY: "... this valuable book."
702. DEBEVOISE, Neilson C.: — *A political History of Parthia*. Chicago. Univ. Press, 1938, XLIII + 303 p. — Price: \$ 3.—
703. ELTZ, Alexander zu: — *Irānian Contributions to the earliest Mesopotamian Civilization*.
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 Preface by M. S. DIMAND.

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Broń i Barwa, V, p. 165—7, 6 ill.
717. ROES, Anne: — *An Iranian Standard used as a Christian Symbol*.
Journal of Hellenic Studies, 1938, p. 248—51, 5 fig.
 On a standard of Roman emperors consisting of a vexillum on which the diagonals are indicated; in the four sections thus formed four balls are sometimes added.
718. ROES, Anne: — *L'animal au signe solaire*.
Rev. Arch., XII, p. 153—82, 17 fig.
 Animals in Greek and Oriental art bearing a symbol of the sun. They include instances from the chalcolithic pottery of Susa I bis as well as from Sind.
719. ROSTOVITZ, M.: — *The Foundation of Dura-Europos on the Euphrates*.
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 A Hellenistic city under the Seleucids, later under Parthian rule.
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721. SCHMIDT, Erich: — *The second Holmes Expedition to Luristan*.
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722. SMITH, Sidney: — *An Achaemenian Relief from Persepolis*.
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 Relief showing a winged man-headed sphinx with lion's body.
723. SMITH, Sidney: — *Pottery from Persia*.
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 Three prehistoric pots of grey ware and a painted terra-cotta horseman.

724. STEIN, Sir Aurel: — *An Archæological Journey in Western Iran*.
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VI, 3. AFGHANISTAN

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730. AUBOYER, Jeannine: — *French Excavations in Indo-China and Afghanistan*. See no. 518.
731. *BARGER, Evert: — *Swat and Afghanistan. Results of an archæological Expedition*.
Times of India, Bombay, 9th Dec. 1938; *Sunday Statesman*, Delhi, 25th Dec. 1938.
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Technical Studies, VI, p. 186—93.
 "The binding material was animal glue, the traditional tempera of the East. This was not a fresco technique". Colours: blue, ultramarine; red, red lead, and iron oxide (red ochre); yellow, ochre; white, calcium sulphate; black, charcoal; green, uncertain. The priming is gypsum.
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VI, 4. NEPAL

737. [ADAM, Leonhard: — *Die kombinierten ghi-Kannen und Dochtlampen von Nepal*.] See *An. Bibl. I. A.*, XII, no. 574.
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VI, 5. TIBET

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Commentary and text of a Tibetan rituel in which the nāgas are invoked as healers.
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A few samples of an uncommon type of temple painting exhibited at the Annual Meeting.
744. MOULIK, Monindramohan: — *Indian Art in Tibet—Tucci as Explorer and Mystic*.
Mod. Rev., LXIII, p. 500—4, 12 ill.
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JRAS, 1938, p. 535—40, pl. VI—VII.
As the photograph taken by the author shows, the famous image represents a preaching Buddha and is of Indian origin.

VI, 6. CHINA

- ANONYMOUS: — *Early Chinese and Graeco-Aryan Sculpture in Stone and Marble*.
See no. 184. Sculptures of the Wei, Chi, Sui and T'ang dynasties.
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OAZ, XIV, p. 65—82, pl. 7 f.; p. 113—36, pl. 12—4.
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Burl. Mag., LXXIII, p. 142—6, 4 ill.
Two Bodhisattvas of a baroque type, bearing the date 1195 A. D.
750. BISHOP, C. W.: — *An ancient Chinese capital. Earthworks at old Ch'angan*.
Antiquity, XII, p. 68—78.
751. BISHOP, C. W.: — *Long-houses and Dragon-boats*.
Antiquity, XII, p. 411—24, 9 ill.
"The culturecomplex of which the long-house and the dragon-boat are surviving (though modified) features diffused itself widely over the Far East. It also contributed an important ingredient to the formation of the historical civilisation of China itself [the Yüeh culture]."
752. BOERSCHMANN, Ernst: — *Steinlöwen in China* [Stone lions in China].
Sinica, XIII, p. 217—24, 7 ill.

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 Cont. from *An. Bibl. I. A.*, XI, no. 772.
- CUTTS, E. H.: — *Chinese-Indian Contacts*. See no. 359.
754. GETTENS, R. J.: — *Pigments in a wall painting from Central China (Shansi)*.
Technical Studies in Field Fine Arts, VII, no. 2, p. 99—106.
 The palette used in this Shansi wall painting comprized the artificial pigment, red lead, and possibly artificial vermillion and the mineral pigments, red ochre, yellow ochre, malachite and azurite, as well as kaolin and carbon black.
755. GRAHAM, D. C.: — *Temmoku Porcelain in Szechuan Province, China*.
Man, XXXVIII, p. 177—9, 34 ill.
756. GROUSSET, Georges: — *L'évolution des bronzes chinois archaïques d'après l'exposition franco-suédoise du Musée Cernuschi*. Paris: Les Ed. de l'Art et d'Hist., 1937, ix + 64 p., 14 pl.
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OLZ, XLI, p. 568, by M. LOEHR.
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- Rev.: *Ind. Cult.*, V, p. 122 f., by D. C. SIRCAR: "... an excellent work..."
J. Ind. Hist., XVII, p. 257 f., by V. R. R. DIKSHITAR: "We welcome this highly useful publication."
Bul. Amis de l'Or., 24—25, p. 33 f.
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758. [*HERRMANN, Albert: — *Historical and Commercial Atlas of China*. Cambridge (Mass.), 1935.] See *An. Bibl. I. A.*, XII, no. 664.
 Rev.: *Bul. S.O.S.*, IX, p. 249 f., by V. MINORSKY: "... most useful."
Acta Or., XVII, p. 235, by G. MORGENSTIERNE: "... our indebtedness to the author for his painstaking and difficult labour."
759. HOBSON, R. L.: — *Sculpture from T'ien Lung Shan*.
Brit. Mus. Quart., XII, p. 1 f., 3 pl.
 Five heads from the Buddhist caves of T'ien Lung Shang.
760. HOLLIS, Howard C.: — *Cranes and Serpents*.
Bul. Cleveland Mus., XXV, p. 147—51, 5 ill.
 A Chinese laquer object, representing two cranes and two serpents. Probably late Chou or Ch'in dynasty.
761. HOLLIS, Howard C.: — *A Chinese Sacrificial Wine Vessel*.
Bul. Cleveland Mus., XXV, p. 176 f., 1 pl.
 A bronze vessel, probably early Chou.
762. HOLLIS, Howard C.: — *Two early Chinese Bronzes*.
Bul. Cleveland Mus., XXV, p. 4—6, 2 ill.
 An axe (Shang) and a dagger (Chou).
763. KARLBECK, Orvar: — *Some archaic Chinese Jade Pendants and their Dating*.
Burl. Mag., LXXIII, p. 69—74, 1 pl.
 Pendants from Anyang belong to the Shang, those from Loyang to the Chou period.

764. KARLGREN, Bernhard: — *Notes on a Kin-Ts'un Album*.
Bul. Mus. F. E. A., X, p. 65—81, 6 pl.
 On Prof. UMEHARA's album of objects found in the *Kin-Ts'un graves* (\pm 450—230 B. C.).
765. KIM, Chewon: — *Über eine Gruppe chinesischer Messer* [On a group of Chinese knives].
OAZ, XIV, p. 60—4, pl. 6.
 Bronze knives, probably of the Shang period.
766. LOEHR, Max: — *Das Rolltier in China*.
OAZ, XIV, p. 137—42, pl. 16.
 On the motif of the curved animal biting its tail, which the Chinese took over from nomadic bronze art (Ordos).
767. MEISTER, P. W.: — *Chinesische Bronzemasken*.
OAZ, XIV, p. 5—11, pl. 2 f.
 Different types of the *T'ao-t'ieh*.
768. NAG, Kalidas: — *Collections of Chinese Art and Archaeology*.
Mod. Rev., LXIV, p. 36—40, 3 pl.
769. NAG, Kalidas: — *Chinese sculptural and pictorial Traditions*.
Mahabodhi, XLVI, p. 421—32.
 Foreign and indigenous elements in Chinese art.
770. NAG, Kalidas: — *Paintings of China, Korea and Japan*.
Mahabodhi, XLVI, p. 491—501.
771. NAG, Kalidas: — *Buddhism and the Beginnings of Chinese Art*.
Mahabodhi, XLVI, p. 295—304.
772. PINEL, M. L., READ, T. T., and WRIGHT, T. A.: — *Composition and Microstructure of Ancient (Chinese) Iron Castings*.
Techn. Publ. No. 882, Amer. Inst. Min. Met. Eng., January 1938, p. 20.
 Specimens of nine iron castings were examined, ranging over a period of 502—1093 A. D. They are characterized by a low phosphorus content and the earliest specimens were undoubtedly cast in sand moulds.
773. PRIEST, Alan: — *The Owl in Shang and Chou Bronzes*.
Bul. Metr. Mus. Art, XXXIII, p. 235—40, 5 fig.
774. PRIEST, Alan: — *An Exhibition of Chinese Bronzes from American Collections*.
Bul. Metr. Mus. Art, XXXIII, p. 216—22, 6 ill.
775. PRIEST, Alan: — *An anonymous Gift for the Far Eastern Department*.
Bul. Metr. Mus. Art, XXXIII, p. 176 f., 2 ill.
 A seated *lohan*, perhaps Bodhidharma (pottery, Ming or Sung dynasty); a head of Kuan Yin in white porcelain, dating at least from the Yüan dyn., a Ming ewer of the Tz'u Chou type and some other objects.
776. PRIEST, Alan: — *A Sung Fresco and Ten Chinese Porcelains*.
Bul. Metr. Mus. Art, XXXIII, p. 97—100, 2 ill.
 A fragment of painting from a Buddhist temple wall.
777. PRIP-MØLLER, J.: — *Chinese Buddhist Monasteries: their Plan and its function as a setting for Buddhist Monastic Life*. Copenhagen: G. E. C. Gads Forlag, and London: Oxford Univ. Press, undated, 396 p., 384 ill., 4 folded pl. — Price: £ 6 6 s.
 Rev.: *Burl. Mag.*, LXXII, p. 41, by W. Perceval YETTS: "His account preserves memories of a cloistered mode of life perhaps destined never to be revived...; his drawings and photographs are permanent records of some admirable achievements of Chinese architecture."
778. PRIP-MØLLER, J.: — *Streiflichter auf die Entwicklung des Bauplans chinesischer buddhistischer Klöster in ihrem Verhältnis zum buddhistischen Kultus* [Sidelights on the development of the architecture of Chinese Buddhist convents as related to Buddhist cult.].
OAZ, XIV, p. 156—66.

779. ROUSSELLE, Erwin: — *Eine Huai-Bronzeschale aus dem Besitz der Gräfin Sierstorpff*. *Sinica*, XII, p. 250—3, 2 pl., 6 fig.
780. SALMONY, Alfred: — *Ancient Chinese Bronzes at New York*. *Burl. Mag.*, LXXIII, p. 264—70, 4 ill. Exhibition in the Metropolitan Museum.
781. SELIGMAN, C. G., and BECK, H. C.: — *Far Eastern Glass: Some Western Origins*. *Bul. Mus. F. E. A.*, X, p. 1—64, 17 pl., 11 fig., 7 tables.
“We should like our paper to be regarded as one of a series dealing with early contacts between Europe, including the Roman Orient, and the Far East.”
782. SIRÉN, Oswald: — *The Evolution of Chinese Sculpture*. *Burl. Mag.*, LXXII, p. 106—21, 9 ill.
783. *The University Prints, *Oriental Art. Series O. Early Chinese Art. Section II* ed. by Laurence C. S. BINTON. Newton (Mass., U. S. A.) 11 Boyd Street, 1938, 164 pictures. — Price: 1½ cents a piece.
Photographs of sculptures, paintings and ceramics from prehistoric times to the Sung dynasty.
784. *WARNER, Langdon: — *Buddhist Wall-paintings. A study of a ninth-century grotto at Wan Fo Hsia*. Cambridge (Massachusetts): Harvard Univ. Press, 1938, 4to, xv + 33 p., 45 pl. — Price: \$ 4.—
Contents: I. The China border — II. Purpose — III. Technique — IV. The approach to Cave Five — V. The Main Chapel — VI. The Two Paradises — VII. East Wall: The Sukhāvati Paradise — VIII. West Wall: The Tusita Paradise.
Rev.: *RAA*, XII, p. 128, by Esther Lévy.

VI, 7. JAPAN

785. GRAY, B.: — *Recent Acquisitions of Japanese Paintings*. *Brit. Mus. Quart.*, XII, p. 47 f., pl. XVI f.
The include a picture of Amida descending through the sky attended by two Bodhisattvas (14th cent.).
786. MINNS, E. H.: — *Megalithic tombs, Ishibutai*. *Antiquity*, XII, p. 233 f., 1 fig.
In the plate accompanying this note Professor TAKAHASHI sketches his conception of the handling of the big stones with levers, ropes and sledges only.

ADDENDUM

787. FUCHS, Walter: — *Huei-ch'ao's Pilgerreise durch Nordwest-Indien und Zentral-Asien um 726*. *Sitzungsberichte der Preussischen Akademie der Wissenschaften*. Jhrg. 1938, phil.-hist. Klasse. Berlin 1938, p. 426—69.



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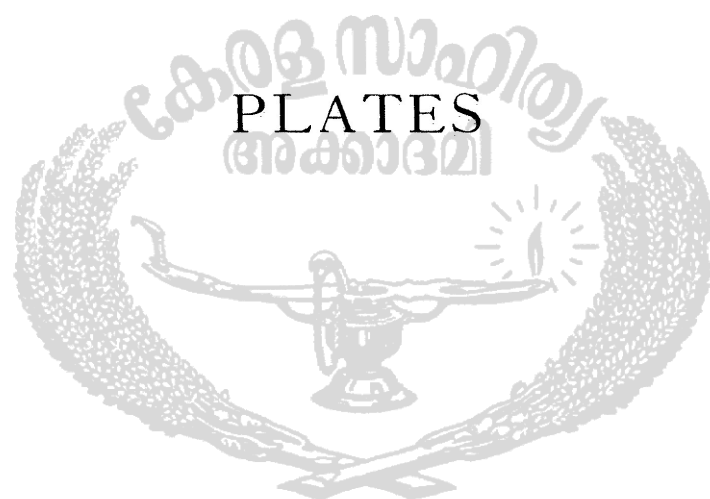
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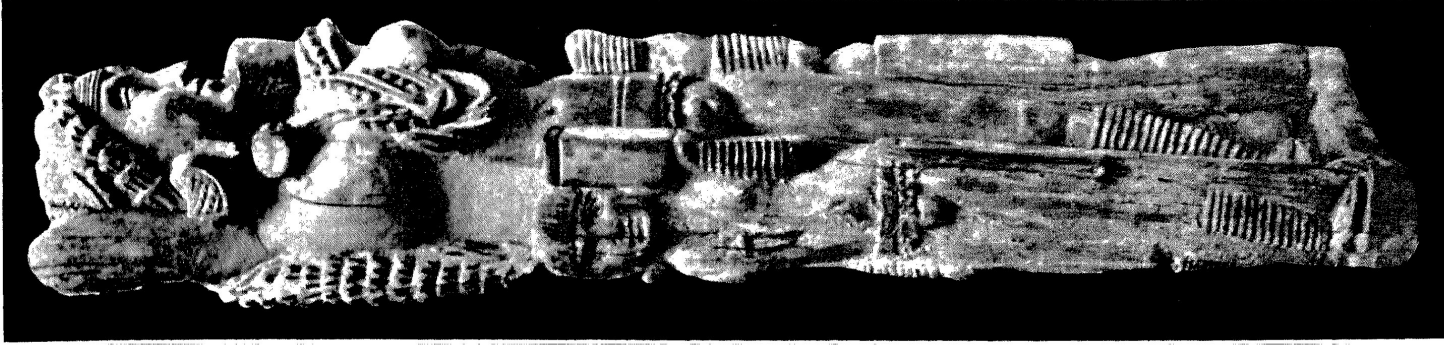
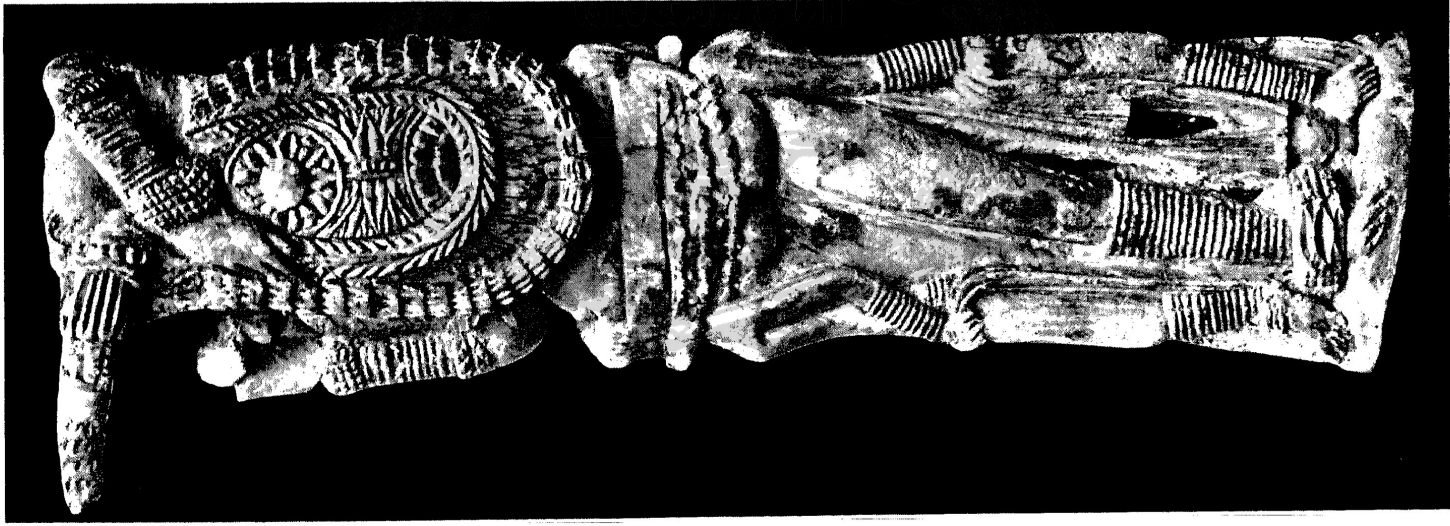
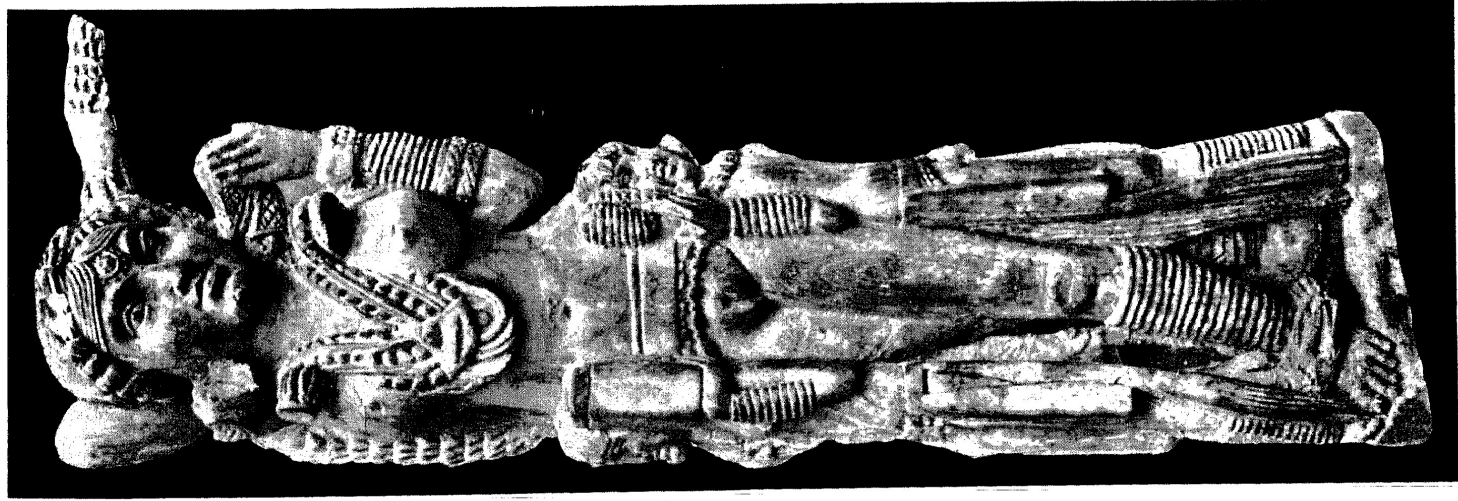
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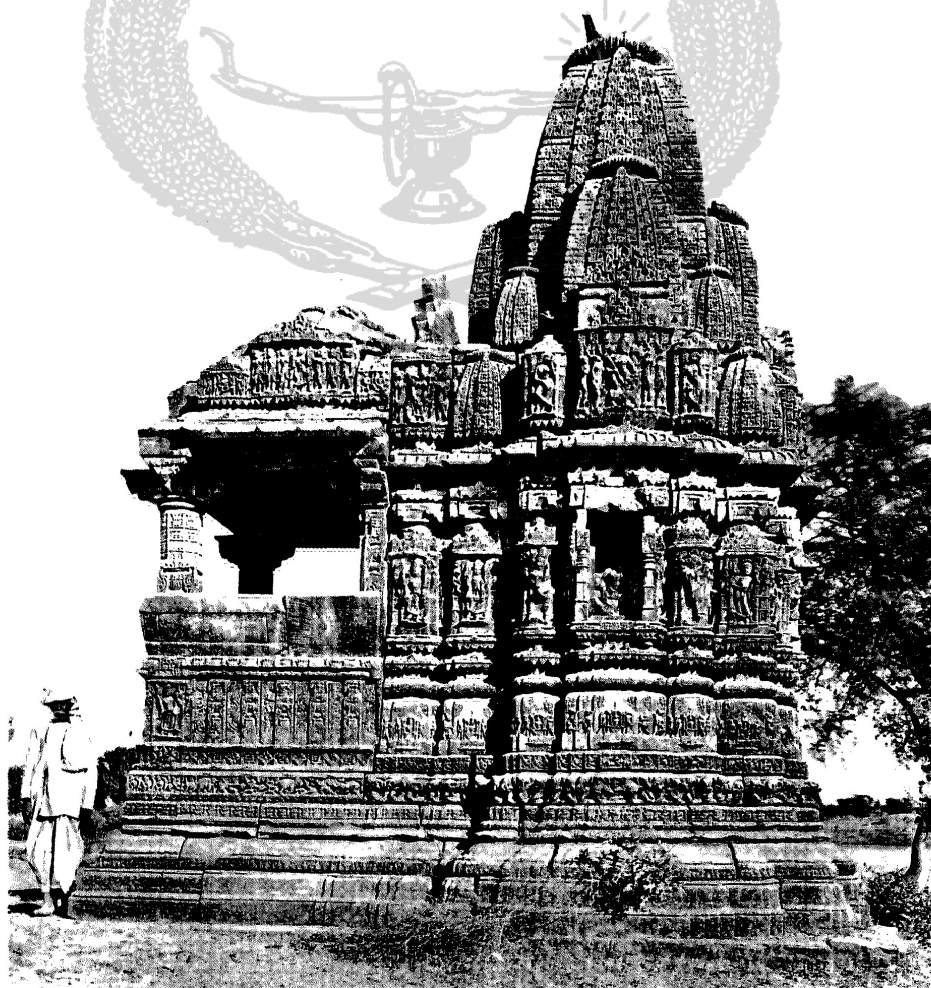
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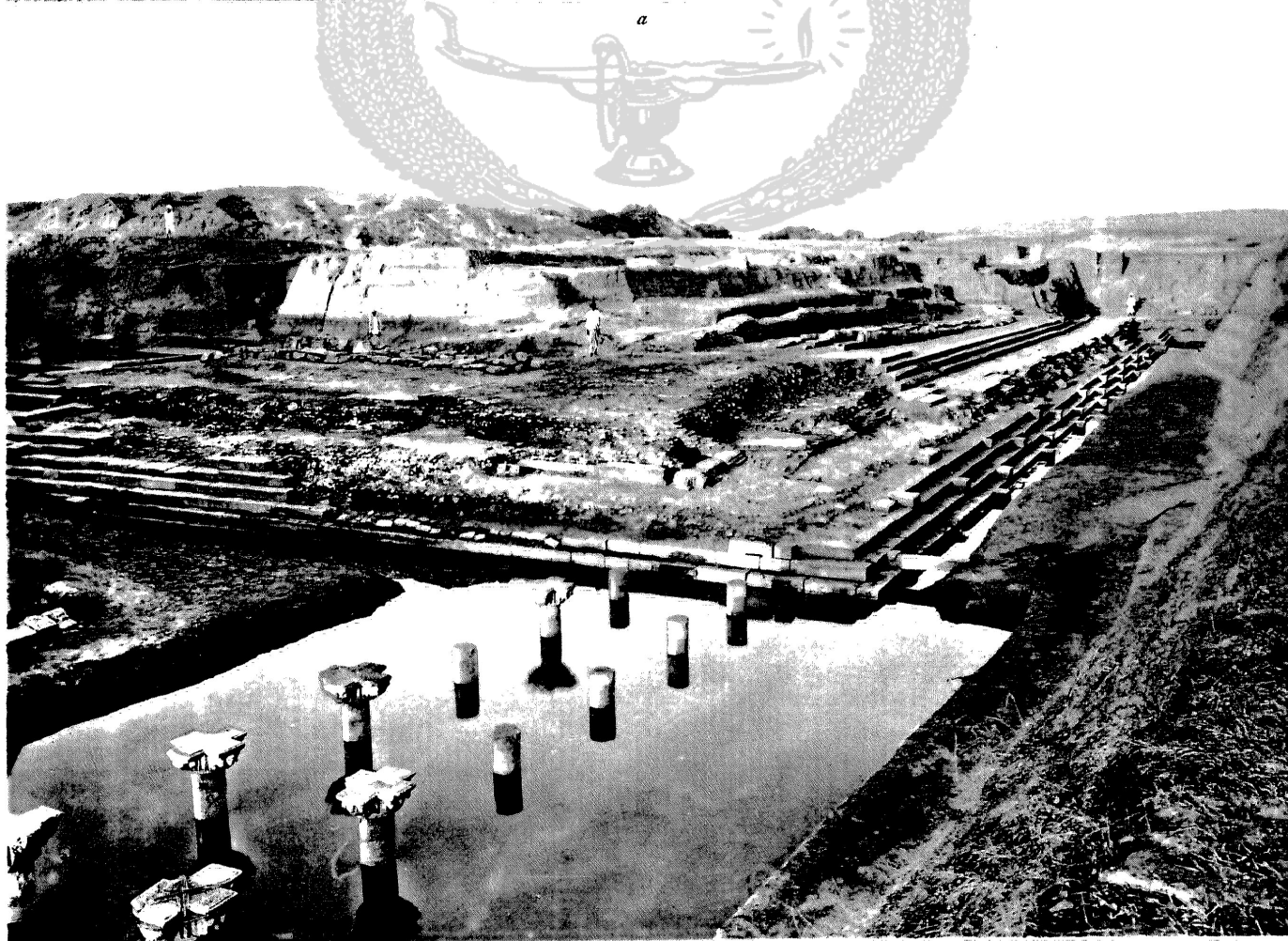






b

a. ŚIVA TEMPLE OF JASMALNĀTH ĀSOḌĀ
b. HINGLOJĪ-MĀTĀ TEMPLE, KHANDORNA



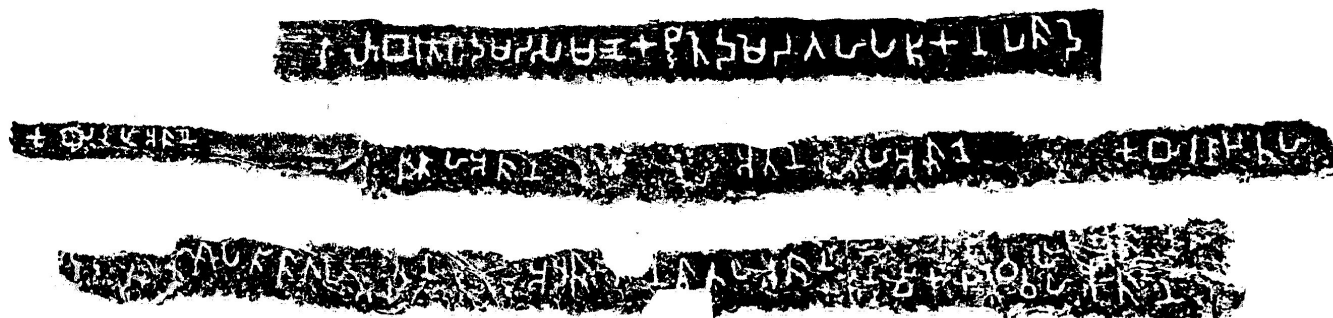
b

a. DEMARNU TEMPLE, LAKRODA, S. W. VIEW — *b.* OLD PATAN EXCAVATIONS

CEYLON



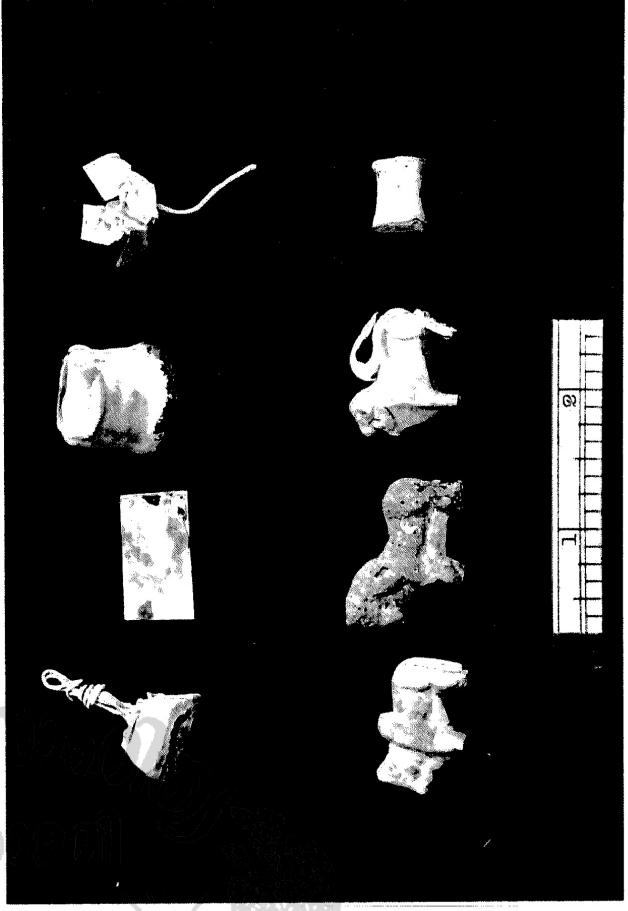
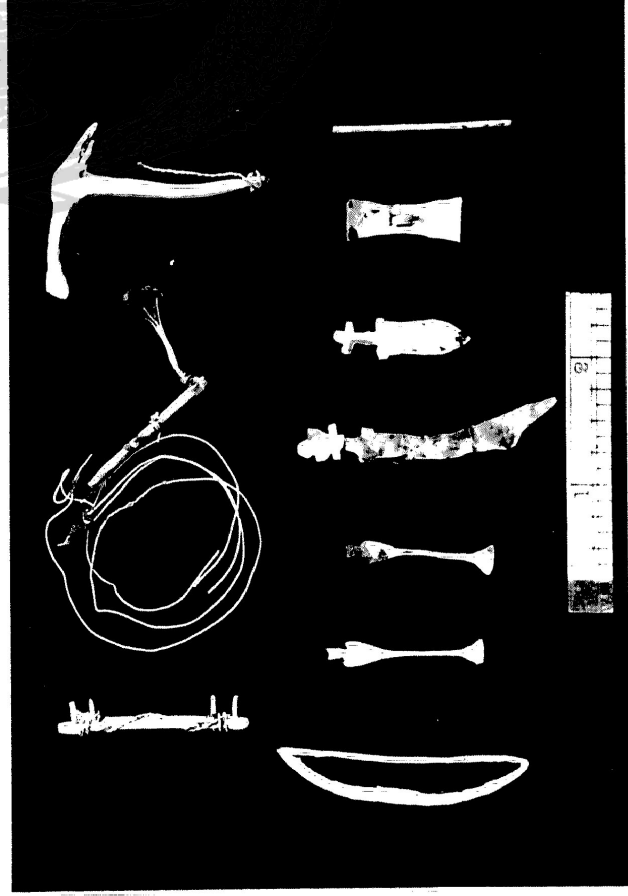
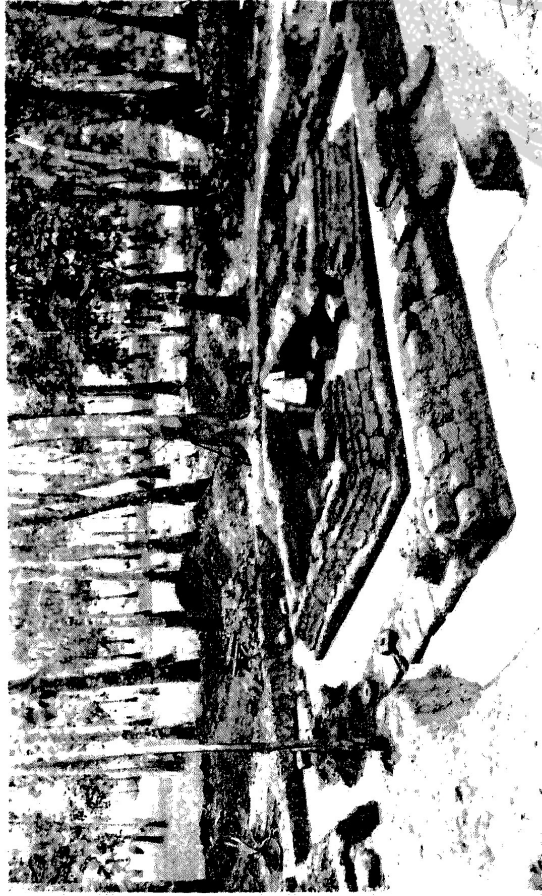
a



b

a. TAMIL HOUSEHOLDERS' TERRACE, ANURADHAPURA
b. INSCRIPTION ON TAMIL HOUSEHOLDERS TERRACE

ARCHÆOLOGICAL RESEARCH IN MALAYA



a. LOWER LATERITE STRUCTURE OF A 19th—Xth CENTURY BUDDHIST TEMPLE
b. BRONZE CASKET CONTAINING FOUNDATION DEPOSITS
c. and *d.* MINIATURE WEAPONS, IMPLEMENTS AND OTHER OBJECTS FROM BRONZE CASKET

ARCHÆOLOGICAL RESEARCH IN MALAYA



a. ROMAN GLASS BEADS FROM JOHORE
b. ROOF OF A MINIATURE BRONZE SHRINE

c. GREENISH GLASS ARAB LAMP FROM KEDAH
d. FRAGMENTS OF GOLD BELT FROM A KEDAH STREAM

RECONSTRUCTION WORK IN THE GROUP OF ANGKOR



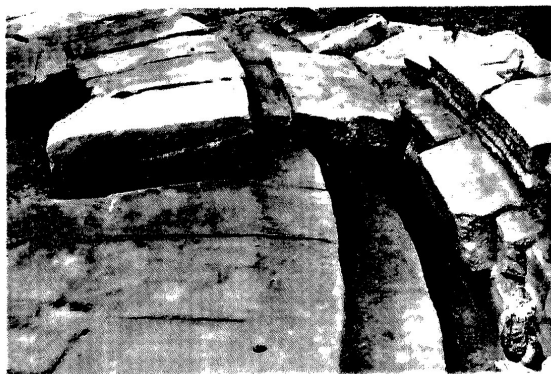
a



b



d



f

RECONSTRUCTION OF THE TEMPLE OF BAKONG



a



b



c



d



e



f

ARCHÆOLOGICAL WORK IN NETHERLANDS INDIA



a



b



c



d

a. RECONSTRUCTION OF THE GATEWAYS OF RATU BAKA'S HILL — b. NANDIÇVARA IMAGE FROM CHAÑDI DJAWI
c. LIMESTONE FIGURINES FROM PANATARAN d. CHAÑDI DJAWI

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